



## Chilliwack minister preaches Old Testament laws and racism

Jane Ouwehand

CHILLIWACK, B.C. — After performing the "Diary of Anne Frank," the cast and crew of the Agassiz-Harrison Theatre Group were quite dismayed to find pamphlets on all the cars in the parking lot saying that reports of the Second World War were greatly exaggerated, and the Holocaust had never happened. A group called the "Church of Christ of Israel" claimed responsibility.

Charles Scott, the pastor, explains in a personal interview, "I don't believe in the Holocaust. That's all a Jewish lie. Many Jews were murdered, yes, but so were many Germans. Ernst Zundel took it to the Supreme Court of Canada and proved it." Scott insists,

"I'm not a racist." He insists that he doesn't hate the Jews; when asked what his views imply in a practical sense, he says, "They have a country over there in Israel. Let them all go there."

He goes on to say, "I am concerned [sic] of the fact that they control so much of the media and the international banks."

John Les, mayor of Chilliwack, says, "There is a bit of a contradiction there" when asked to comment about Charles Scott's views about the Jews and his claim that he is not a racist.

### Dual seed line

According to Scott, the Church of Christ of Israel believes that the Jews are literal



Chilliwack mayor John Les

descendants of the devil, based on the text in John 8:44 where Jesus says, "You belong to your father, the devil." The church believes the children of God descended through Adam and

Seth, but the children of the devil descended through Cain's line after Satan possessed Eve at the time of the Fall. They call this belief the "dual seed line identity."

Scott came to these beliefs shortly after his marriage. He had travelled extensively in Asia and he was very familiar with New Age and Eastern religions. He and his wife married in a Buddhist temple, though his wife's wish all along was to get back to the Christian faith.

Not long after, he became disenchanted with Buddhism. Scott turned to a devout Muslim friend for instruction, but the friend asked, "Why do you want to learn Islam? You are Israel."

Scott then came in contact with the pastor of the Church of Christ in Israel in Hayden Lake, Idaho, who invited him to come to a youth congress.

### Forced assimilation

The beliefs they were taught dovetailed with the Scotts' experience of living in Vancouver. They noted the high level of crime and the lost feeling of the younger generation. Scott attributes this to the imposition of the Canadian government's secular humanist laws in place of the law of God, and to a "forced assimilation" where government goals and policies encourage racial mixing. "When people don't know where they come from," he

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## 'Civilized Majority' calls for human rights commissions to be disbanded

Alan Doerkson

HAMILTON, Ont. — In the wake of Hamilton Mayor Bob Morrow's refusal to declare Gay Pride Day four years ago, he has been fined \$5,000 by the Ontario Human Rights Commission (OHRC), a move which has been criticized by evangelist Ken Campbell, who is calling for the OHRC to be disbanded.

Morrow has been found guilty by OHRC of discriminating against homosexuals by refusing to proclaim Gay Pride Day in 1991. The commission ordered Morrow to declare Gay Pride Day this year, if requested, and to pay \$5,000 to Joe Oliver, a Hamilton gay activist who fought against Morrow's 1991 decision. Oliver says he will make a request for Gay Pride Day later this year.

In response to the ruling,

Nick Mule of the Toronto-based Coalition for Lesbian and Gay Rights in Ontario commented, "This precedent-setting case,



Hamilton mayor Bob Morrow

not only in Ontario but all of Canada, effectively opens doors for lesbians and gay men in other communities to request proclamations without fear that they will be denied."

In the wake of the ruling, Morrow says he may stop making civic proclamations. He has the right to make proclamations without council approval. If he stops making proclamations, Morrow is not sure he would be compelled to proclaim Gay Pride Day, he says.

### Survey overwhelmingly supports mayor

In response to the commission's ruling, the Civilized Majority (the political arm of Ken Campbell's Renaissance Canada organization) placed a survey in two Hamilton newspapers in late March, asking readers for their response to the ruling. A total of 617 completed surveys were submitted to the chartered accountant firm Leggett Weatherhead for tabulation. Of the seven questions on the survey, one

asked if readers agreed or disagreed with the OHRC's judgment. Only eight agreed, but 608 disagreed.

Another question stated: "I support/reject the determination of any minority to impose its agenda as public policy without the consent of the majority." Nine supported and 600 rejected this proposal.

In response to a question asking if readers would support the dissolution of the OHRC, 506 said they would and 89 were opposed.

Campbell says the survey,

which cost about \$4,000 to complete, is an accurate reflection of public opinion in Hamilton because everyone who

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## News

# City council declares 'racism-free zone'

...continued from page 1

says, "they don't know where they're going, either."

Scott felt a calling to teach, he says, and after a period of study in Hayden Lake he became an ordained pastor in the fall of 1994.

When asked to summarize his church's beliefs, Scott says he wants to call the church to repentance, to obedience to the law of God. He would like to see the death sentence re-instated for those convicted for rape and murder. He opposes abortion and calls it murder. He is against the promotion of a homosexual lifestyle. He believes the Old Testament law is still in effect, except for animal sacrifice laws.

He believes that Jesus came to "alleviate the sins of the Adamic race." When asked about Paul's statement in

*Les says, "Education is important, because when people don't know, they don't realize the danger of somebody espousing these views in the community."*

Romans 10:1 that his "heart's desire and prayer to God for the Israelites is that they may be saved," Scott contends that the Israelites are Adam's race, not

the Jews.

## Quick response

Mayor John Les immediately took issue with Scott's claim that Chilliwack was a good place to start because there were "so many potential followers." Chilliwack city council declared Chilliwack a "racism-free zone."

Les says, "Education is important, because when people don't know, they don't realize the danger of somebody espousing these views in the community." He called community leaders together last fall to hear Alan Dutton from the Canadian Anti-Racism Education Research Society and David Lethbridge from the Salmon

Arm Coalition Against Racism talk about white supremacism. Sixteen of those who attended went on to form the Chilliwack Anti-Racism Project Society (CARPS).

Kathy McDowell, spokesperson for CARPS, notes that Chilliwack has been unique in responding to the presence of such a white supremacist group relatively early on. The beliefs she was most concerned about were "the spread of hatred, and the fact that they are affiliated with violent factions of white supremacist groups."

CARPS provides education and makes speakers available to counter the teachings of this group, especially in schools. They put on rallies and other

events, monitor the pamphleting and recruiting that the Church of Christ in Israel does, produce counter-leaflets and make themselves available for victims of racism. "We want to make sure our kids are aware of the global community," says McDowell.

"Racism creates the environment for this to come in," asserts McDowell. "It is a symptom of a larger problem. It is capitalizing on what may be under the surface already."

John Les, in the meantime, says, "I have never had so much public response on any issue in all these 12 years, and it was 100 per cent on my side. It's been quite gratifying. There's been a tremendous amount of support."

# Commission needs prudence but shouldn't be disbanded

...continued from page 1

responded had to sign the survey, the results were tabulated by an independent firm, and the survey was placed in local newspapers — the *Hamilton Spectator* and the *Hamilton Mountain News*.

Describing Morrow, Campbell says he has demonstrated "a high degree of sensitivity and wisdom" on the issue of Gay Pride Day. But he adds, "I

have no idea what his personal faith commitment might be."

Campbell would like to see the OHRC disbanded. "The Human Rights Commission is totally out of touch with where the public is," he says, giving the survey results as an example. "The money that goes into [OHRC] would be far better spent on referenda." Campbell also suggests the Ontario Human Rights Code should be changed or dropped completely.

Toronto Star columnist A. Alan Borovoy, who does not sympathize with mayor Morrow's position, nevertheless wrote in his April 19 column that the OHRC had gone too far in fining the mayor \$5,000 and ordering him to proclaim Gay

Pride week in June 1995.

The granting of proclamations is not a service like policing, firefighting and garbage

*"The issuing of proclamations is more analogous to attending funerals, participating in banquets, sending congratulatory telegrams," writes Borovoy.*

collection, argues Borovoy. To deny those services because of sexual orientation would constitute a violation of the Ontario Human Rights Code.

"The issuing of proclamations is more analogous to attending funerals, participating in banquets, sending congratulatory telegrams," writes Borovoy. A mayor who withholds such rituals may be subject to the wrath of voters, he argues, but should not face legal coercion.

Borovoy labels the preoccupation of the commission "trivial pursuit — a development likely to strengthen the growing movement against our human rights laws."

Frederick Heslinga, pastor of First Christian Reformed Church in Hamilton, comments that he is not happy with OHRC's decision to fine Morrow. "I'm not particularly for a gay pride parade any more than I'm for a hetero parade." But he adds, "I'm not a gay-basher at all... I don't want to see gays discriminated against."

Heslinga says the situation would be fair if there were no proclamations of any special days.

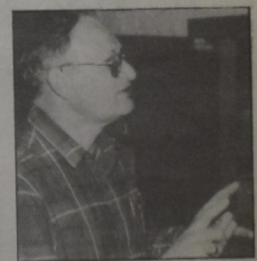
## Commission may defend Christians someday

Although he is familiar with the Civilized Majority, Heslinga had not heard about its survey. He disagrees with Campbell about disbanning the OHRC and dropping the Ontario Human Rights Code. Both the commission and the code may be necessary for protecting Christians at some point, says

Heslinga.

Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, agrees that fining Morrow was not a good idea.

"I have been sympathetic to proclaiming days for those who are clearly disenfranchised, like the disabled," says Van Eek. But he adds that the only way to avoid contention is not to proclaim any special days.



Arie Van Eek

Van Eek, who lives in the Hamilton-Wentworth area, also had not heard about the survey.

Responding to Campbell's call for the OHRC to be disbanded, Van Eek says, "That's an overreaction." The OHRC can help out people such as refugees who have their rights violated, he says.

Commenting on Campbell's interest in abolishing the Ontario Human Rights Code, Van Eek says, "I don't believe that's a way of setting a wrong right."

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## News

# Aboriginal protest looming, MCC worker says

*Setbacks in Alberta, Labrador pushing people 'to desperation'*

WINNIPEG, Man. (MCC) — Recent setbacks in Alberta and Labrador may spark national Aboriginal protests a Mennonite Central Committee (MCC) worker says.

"Aboriginal people in Alberta and Labrador are being pushed to the point of desperation," says Menno Wiebe, who co-ordinates Native Concerns programs for Mennonite Central Committee Canada. "If they have no recourse through the regulatory process, then where do they have recourse?" he asks.

Wiebe, who recently visited the Lubicon Lake Cree community of Little Buffalo, Alta., says he's frightened by their "absolute fearlessness of

death." They are saying, 'This is our cause. We didn't create the confrontations. All we want is to live here.'"

While he was in Little Buffalo, about 100 km (60 miles) east of Peace River, the band was informed that the Alberta Energy Resources Conservation Board has given Unocal Canada permission to operate a controversial sour gas plant. The \$14.5 million Cdn plant was built last summer on unceded Lubicon territory without Lubicon permission.

## Long-term effects

The Lubicon are concerned about the long-term health effects of the plant on their community, as well as the potential

danger to the environment.

The same day the 400-member band was notified that Daishowa Canada will buy timber from unceded Lubicon land. Logging had been discontinued in recent years due to pressure from a consumer boycott supporting the Lubicon.

As well, the Lubicon are angered that the federal government broke its promise to consult with the band before appointing a new negotiator to settle the Lubicon land rights case.

Meanwhile, in Labrador the Innu are angered by a recent federal government decision to increase the number of low-level jet training flights, as well as by a Newfoundland government decision to permit mining exploration at Voisey Bay.

"What is happening at Lubicon Lake and in Labrador

is a microcosm of the big story in Canada," says Wiebe, adding that the decisions reinforce feelings of distrust and betrayal among Native people.

Wiebe says that if Canadians want to prevent "another Oka crisis," they need to "become informed and take a stand on the issues threatening the Lubicon and other Aboriginal communities in Canada."

He makes a special appeal to Canadian churches, saying that "the Gospel calls us to pursue the kingdom of God and His justice."

The silence from churches is contributing to the problem, Wiebe says. Instead of follow-

ing the examples set by Jesus who, when he invited people to follow him didn't tell them to exchange their culture for a different one, the church today is "going with the social flow of the country," he states. He makes a special plea to Canada's Mennonite churches, stating that if they "want to remain true to their historical Anabaptist faith, they cannot remain silent on Aboriginal issues."

"We shouldn't wait until the guns start sounding like they did at Oka before acting," Wiebe says. "We need to do something before the violence starts."

## Reformed Bible College committee recommends Kroeze as next president

GRAND RAPIDS, Mich. (RBC) — In view of the mid-1995 retirement of Reformed Bible College president, Dr. Edwin D. Roels, RBC's board of trustees search committee has voted unanimously to present Dr. Nicholas V. Kroeze as its nominee to be the next president of the Grand Rapids-based college.

Kroeze is currently vice-president for student affairs at Dordt College in Sioux Center, Iowa. Prior to his current position, he was assistant principal at Kalamazoo Christian High School and instructor in Spanish, Bible and English. He earned his doctorate at Western Michigan University in educational leadership.

Kroeze's wife, Gloria, served with Christian Reformed Home Missions in New Mexico prior to their marriage. Together they served as missionaries to Mexico for seven years. The Kroezes have four children and are members of Covenant Christian Reformed Church in Sioux Center, Iowa, where Kroeze has served as an elder and council president.

The full RBC board of trustees was to consider the nomination at its semi-annual meeting April 20.

Founded in 1939, RBC's first president, Rev. Dick H. Walters, served until his retirement in 1966. The second president, Dr. Dick L. Van Halsema, served until his retirement in 1987. Dr. Edwin D. Roels has served as the third president — from 1987

until the present. As an accredited, private college, RBC specializes in granting Bachelor of Religious Education degrees as preparation for vocations in evangelism, church staff and Christian social work.

## Botha named vice-president of Redeemer College

ANCASTER, Ont. (RRCC) — The board of governors of Redeemer College has announced the appointment of Dr. Elaine Botha as academic vice-president. Botha at present serves on the faculty of Potchefstroom University, South Africa, as professor of philosophy and philosophy department chair. She will take up her new position in October 1995.

Botha holds doctorates in cultural studies from Potchefstroom University and in systematic philosophy from

the University of Amsterdam. She has extensive teaching experience in South Africa, Canada and the United States, is an internationally recognized lecturer and scholar, and is noted for her insights on foundational issues relating to a Reformed Christian worldview.

Botha was among the final candidates for president of Redeemer College last year when the college decided to appoint Justin Cooper — then holding the position Botha will hold — as president.

## Christian Courier

An independent weekly with a Reformed perspective.  
Member of Canadian Church Press and Evangelical Press Association.  
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1  
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions (effective Feb. 1/95):	Canada (GST incl.)	U.S.A. (GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135.00 airmail	
	\$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1152-3415) Published weekly on Fridays except for June 2, July 7, 21, Aug. 4, 11, Sept. 15, Oct. 20 and Dec. 29 by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

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## Editorial

# There should be no coercion about the Christian school

Last week's editorial explored the narrow and the broad view of the baptismal promise to instruct children in the Christian faith. Those who hold the narrow view say that it is enough if the home and the church teach a child about the gospel. Those who hold the broad view say that instruction in the Christian faith includes schooling and learning about God's world and human culture. This week we will explore which of these two views we favor.

It is clear what the Christian Reformed Church has traditionally maintained as the right view. In *Manual of Christian Reformed Church Government* the Acts of Synod 1898 give the following grounds for asking that "all ministers and elders ... labor to the utmost of their power in the promotion of Christian education [day school education is clearly meant] wherever and whenever possible":

1) "God's Word requires that children be trained in the fear and admonition of the Lord."

2) "Parents at the time of the baptism of the children have promised before the Lord and the congregation to do this."

3) "There may be no separation between civil, social and religious life, education, and nurture."

4) "Christian education promotes the honor of our King who has been given all dominion in heaven and on earth, including the realms of education and nurture."

## How strong should the tie be?

Although we like the language and the reasoning behind the broad interpretation of the baptismal vow and the understanding that there should be no separation between "civil, social and religious life," we wonder whether it is correct to make the tie between church membership and Christian school support so strong that it affects one's eligibility for leadership in the church.

The same reasoning of the broadness of the Christian faith and the seamlessness of life could also be applied, and was at one time applied, to membership in secular unions. If you were a member of the secular union you could not serve on church council in several CR congregations. That has gone by the wayside, and for good reason. The application of such standards creates legalism in the process of electing officebearers and it forces people to conform in areas where there ought to be freedom.

But there is more to be said. If churches insist that parents send their children to the Christian school, they should make it possible for parents to do so even if they cannot afford the hefty tuition fees. And that means that the church must levy funds from its members for things that are not ecclesiastical in nature. And if the language of Synod 1898 really counts, should tuition support not be given for all levels of education, including post-graduate studies at a Christian university?

## The focus is on character

It seems to us that as far as leadership requirements are concerned, the church should exercise discrimination only in the area of church doctrine, morality, character and leadership ability. The criteria for church leadership has been set forth in 1 Timothy 3 as follows: an overseer must be above reproach, have one spouse, be temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not

quarrelsome, not a lover of money. Office-bearers must manage their families well, not be recent converts, and must have good reputations with outsiders.

It would be anachronistic to expect a reference to the Christian school in Paul's list, but had he lived today, we don't believe he would have said, "and they must support their local Christian school." The overall intent of Paul's criteria is to focus on good character and the ability to teach and be a good example. Mature Christians who do not send their children to the Christian school can meet all these criteria.

## Loving encouragement

Much as we love the Christian school and fervently believe that Christian schools are an important means by which parents can keep their promise, we agree with Overduin that support should not be sought through subtle coercion. Those of us who hold the broader interpretation should make our choice so attractive that others will want to freely take that broader view as well.

Yet, we're not saying that Article 71 of the Church Order of the Christian Reformed Church should be withdrawn or rewritten. We believe that, especially in a secular society such as ours, in which church members are often sucked into secularism or fundamentalism, or both, Reformed Christian day school education is an essential countervailing force. In our present climate, developing a Christian mind will not happen without Christian education at all levels.

Having visited post-communist countries such as Hungary and Romania, one of the things we learned was that there is a missing generation or two in the churches there. And one of the first things Reformed churches did in those countries after the communist regime was lifted off their shoulders was to start Christian day schools.

We do well to keep Article 71 in high esteem. But we must allow parents freedom to make the choices in education they feel they have to make, if only because life is too complex to be caught in a neat diagram. And we must consider all parents eligible for leadership positions who meet the biblical criteria for leadership.

But it would be entirely appropriate if all Christian Reformed churches expect of all its leaders' support for the intent of the church to encourage (not force) the establishment and maintenance of Christian schools.

BW

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Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

- reports on significant happenings in the Christian community and the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

L2W 1A1, Canada

Tel: (905) 682-8311 Fax: (905) 682-8313



# I prefer the afternoon service

Bill Van Dyk

I would like to speak out against abolishing the afternoon worship service in the Christian Reformed Church. Let's abolish the morning service instead.

I like the afternoon service. Most of the time that is the only service I attend. I like the half-empty (or 3/4 empty) church. I like the lush spaciousness, the sense of light and air, and the fact that I can sit wherever I want.

I also enjoy the simplicity of the service. Have you been to a morning service lately? I don't know about your church, but ours has "special" music,

"special" readings, litanies, sacraments, lighting of candles, floral arrangements, greeters and ushers and officiating elders, host families, homilies and congregational participation. The congregation sits, the congregation stands, the congregation shakes hands with their neighbors. Visitors are welcomed (Are you here with somebody? Is your last name Dutch? Are you unchurched?), illnesses are enumerated, testimonials given, defections regretted. The congregation sits. The congregation rises. The congregation reaches into their pockets for peppermints or pennies. Now

comes the doxology, now the benediction. Did we leave anything out?

## No problems, no rush

There are fewer complications in the afternoon service, though this has not always been the case. I remember that 10 years ago almost all the special music and experimental liturgies were in the afternoon service, for fear of offending the morning stalwarts. The stalwarts have been won over and I am relieved: I prefer simple piano accompaniment.

I used to attend the morning service. It took too long. We started at 10 and didn't get out until after 11:30, sometimes later. Ministers forget that it's never boring to listen to yourself. I have heard many ministers say that a good preacher never repeats himself. Far fewer of them practise it. Then you had someone over for coffee or they had you, and it was 2 p.m. before you got to lunch. Never mind going to the beach if it's a nice day — the afternoon service was only a couple of hours away.

Then, two years ago, our church decided to share a building with another church. They worshipped 10:30, and we moved our morning service to 8:30. That meant our services had to be over by 9:45, so their early birds could get the best parking spaces. I'm glad the services are shorter, but I still prefer the

afternoon. No early birds. No rush.

There are more subtle pleasures to the afternoon service. Young children have more room — and latitude — to fool around. One Sunday, I watched as a restless six-year-old played with a stack of hymnals on the vacant chair next to him, building the towers of Babylon. I think. The higher it got, the more deliberate and concentrated he became. His mother was torn: take away the books and you've got an antsy 6-year-old on your knee. Let him go... sure enough: thump! Heads spin. Dozing eyes flicker open. The minister smiles slightly. The father grabs the boy firmly by the shoulders and exchanges words with him. The older sister smiles righteously.

Try to squeeze that drama into the stuffed pews at the morning service!

Do you think we'll be crowded in heaven, the way we are crammed into our pews at our morning services? I think not. I have the feeling that heaven will be one never-ending, delightful sunny afternoon. The piano will sound like an orchestra, the deacons will be handing money out instead of collecting it, and children will be building towers and knocking them over, and no one will mind the noise.

Bill Van Dyk is a computer consultant and former teacher who lives in Kitchener, Ont.

## 50th Anniversary Rearview Mirror



The following advertisement appeared in the Jan. 8, 1960, issue of *Calvinist Contact*. As you can see, these are the early days of universal medicare. A national health care system is not yet in place. The Christian Reformed Church, with its understanding of Christian community needs, took the unusual step of organizing a mutual insurance society.

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The premium per year amounts to \$30 per family and \$12 for a single person 18 years or older. For this you're insured up to the amount of \$500 a year per case (fractures and other injuries included).

Membership is open to male and female immigrants of Dutch origin and Protestant Christian background who are currently living in Ontario.

Ask today for our detailed information booklet, which we will gladly send you by return mail.

Christian Reformed Church Co-op  
Medical and Hospital Society  
Box 473, Hamilton, Ont.

## Writer's chapter on earth ends

Bert Witvoet

NIAGARA FALLS, Ont. — Story writer and Bible teacher Ineke Parlevliet passed away at her home on Monday, April 17 at 4:30 p.m. She was surrounded by her five children and two sisters as she peacefully slipped away.

Parlevliet was a long-time contributor to *Christian Courier*, sharing especially her Christmas stories with readers. *Christian Courier* ran a feature on her in the Feb. 24, 1995, issue as well as one of her stories. In response, many readers from all over Canada wrote cards and

letters of appreciation to Ineke, which really pleased her, says her daughter Annemarie.

According to Annemarie, the funeral director commented on how there was a smile on her mother's face when her body was brought to the funeral parlor.

Friends of Ineke can only say about that smile: "Oh death, where is your victory!"

The funeral service was held on Friday, April 21, at Redeemer Bible Church in Niagara Falls.


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Holland Liberation Celebrations in  
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**Aylmer, Ontario.**

The Canadian Legion Branch, the local museum and the congregation of the Christian Reformed Church are busy preparing for a non-denominational peace service to be held at 1 p.m., in the Aylmer CRC on Saturday, April 29. During the whole week a Legion-Museum War Exhibit will be held in the Aylmer Christian school. On Saturday evening the Bible League will present Don Van Polen's multi-media show "The Holland We Remember." Info: Rev. John D. Hellinga, (519) 773-3025.

**Chatham, Ontario.**

The "Thank you, Canada" committee contacted all 11 Canadian Legion branches in the area and invited W.W. II veterans and their spouses to attend special anniversary celebrations. **May 5:** A Toronto musical group will present "Good Luck to the Boys of the Allies," at 8 p.m., in the Kinsmen Auditorium. The evening is dedicated to the veterans and will feature music from both World Wars. **May 6:** A "Thank You Canada" parade starts at 3 p.m. from the William Street Armoury. Consisting of marching and pipe bands, Legion honor guards and various floats, the parade will include representatives from Dutch and Canadian governments, flags of all 12 Dutch provinces and a number of W.W. II vehicles. The parade will be followed by a dinner/dance at 6 p.m., where war vets will be honored. **May 7:** Wreath-laying ceremony at 10:30 a.m. at the cenotaph (music by the "Chatham Calvary Choir"), followed by a special worship service at Park Street United Church (music by the "Laude Dominum Choir" and the "St. Thomas Male Choir"). Info: Jack Van Marrum (519) 351-4311.

**Guelph, Ontario.**

First Chr. Ref. Church will have a special service on **May 7** at 10 a.m. commemorating and celebrating with thanksgiving to God the 50th anniversary of the liberation of the Netherlands. Rev. Jerry J. Hoytema will bring the message on John 8:36. Members of the Canadian Legion will participate. A special gift of 5,000 tulip bulbs will be given to the City of Guelph in memory of those who have made the supreme sacrifice. Info: Jenny Bell (519) 822-8144.

**Hamilton/Wentworth, Ontario.**

The "50th Liberation Fund" is organizing a series of events to honor W.W. II veterans. **May 4:** Commemorative church service at St. James Anglican Church, Dundas, and placing of wreaths at the cenotaph; **May 5:** Liberation dance at the Dundas Community Centre; **May 9:** The Ladies Auxiliary of the Dutch Canadian Legion will be hosting the famous Dutch male choir "Mastreechter Staar," which will give a concert at 8 p.m. in the auditorium of Redeemer College, Ancaster; **May 27:** "Dutch Day" in Dundas, with special food and entertainment. At 7:30 p.m. the Dutch Royal Military Orchestra will perform in the Dundas Arena. Info/tickets: Joyce Korthuis (905) 383-9477.

# 1945-1995

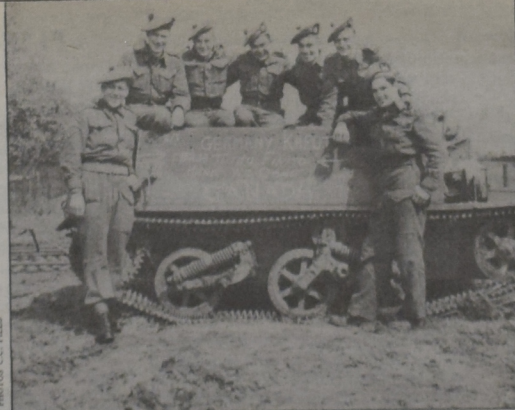
## 50th Anniversary of the liberation of the Netherlands

**Listowel, Ontario.**

A "Liberation Celebration" is planned for **May 5, 7 p.m.**, at the Listowel Cenotaph, followed by a special service at 7:30 p.m., at the Bethel Chr. Ref. Church (Elizabeth St.). Rev. Dick Los will bring the message. Participants include: The Royal Canadian Legion, veterans, a mass choir, various solos, the "Listowel Concert Singers" and Bethel CRC's choir. Info: Dianna Martens (519) 291-4356.

**London, Ontario.**

**May 5:** "Veterans' Night" (7 p.m.) at the Dutch-Canadian Club. **May 6:** 10 a.m., Liberation Parade in downtown London; 12 noon, musical entertainment at Harris Park (including "De Band Zonder Vent" and "De Dijkhoppers"); 8 p.m., "Dutch Liberation Night" at the Dutch-Canadian Club. **May 7:** 11 a.m., commemorative church service and reception at St. Paul's Cathedral (Queens Ave.) with music by Dutch/Canadian choir; 12:30 p.m., wreath laying at the Victoria Park Cenotaph; 2 p.m., Pop concert by the London Symphony Orchestra and three Dutch/Canadian choirs at the Centennial Hall; 3 p.m., charity concert at the Parkwood Hospital with "De Band Zonder Vent". **May 11:** Concert by "The Royal Male Choir Mastreechter Staar," 7:30 p.m., Alumni Hall, U. of W. Ont. **May 26:** Concert by the "Koninklijke Nederlandse Militaire Kapel," 8 p.m., Alumni Hall, U. of W. Ont. Info: The Vice-Consulate of the Netherlands (519) 661-0453.

**Orillia, Ontario.**

First Christian Reformed Church is organizing a service of thanksgiving and commemoration on Sunday, **May 7**, at 7 p.m. in the Orillia Presbyterian Church (Peter St. & Neywash). Rev. Jack Vos (Barrie) will bring the message. Music by the male chorus, "The Choraliers," and the Salvation Army Band. Participants include: the Royal Canadian Legion Branch 34 (Orillia), Mr. Paul De Villers (M.P.-Simcoe North) and Mr. P.W.A. Schellekens (Consul-General of the Netherlands). Info: Feite Greidanus (705) 326-3068.

**Ottawa, Ontario.**

Many and varied events are being planned by Ottawa Valley's Dutch-

Canadian Association in association with the "Canada Remembers Committee." **May 5:** This day has been declared "Flag Day." The community is urged to fly both Canadian and Dutch flags. At 6 p.m., a special liberation dinner/dance will be held at the Canada Reception Centre, Hangar #11, CFB Uplands with music by the Canadian Armed Forces Band and the "Osgoode Township Male Choir." The Dutch ambassador, His Excellency Jan Fietelaars, will join in thanking W.W. II veterans. **May 7:** Service of praise and thanksgiving at 7 p.m. in the St. Andrew's Presb. Church (Kent & Wellington), which is held under the auspices of area Christian Reformed Churches. The Salvation Army Ottawa Citadel Brass En-

*Groups of civilians and soldiers celebrating the liberation of the Netherlands.*

marking the 50th anniversary of the liberation of Holland. Info: John Van Noort (613) 224-7756.

**Peterborough, Ontario.**

**May 4:** Wreath laying at 6:45 p.m., followed by a 7 p.m. commemorative service at Murray Street Baptist Church. Info: (705) 745-2324.

**Picture Butte, Alberta.**

A local committee is organizing a "W.W. II Veterans Appreciation Day" on **May 20** on behalf of the Dutch-Canadian communities of southern Alberta. A commemorative service will be held at 3 p.m. at the town's cenotaph. About 500 veterans are expected to participate and attend a reception at 4 p.m. where "ollebollelen" will be served. This will be followed by a banquet (6 p.m.) and dance. The committee entered a KLM-sponsored contest offering free airline tickets. KLM Montreal's office has informed Gerty Heinen (secretary) that the committee has been awarded 25 tickets to fly veterans from Calgary to Amsterdam! Info: (403) 732-4380.

**Renfrew, Ontario.**

A parade to the local cenotaph is planned for **May 6** at 1 p.m., followed by a wreath-laying ceremony on behalf of the Dutch-Canadian community with the children presenting one flower each. An inscribed memorial stone will then be unveiled. This is followed by a "Dutch Koffietafel," with music and short speeches. Info: Jake Hultink Sr. (613) 432-8942.

**Sarnia, Ontario.**

Special concert by the "Con Spirito Choir" (directed by John Kaldeway) on Saturday, **May 6**, in the Temple Baptist Church. Special music by Laurens Kaldeway (organ), Benita Wolters (soprano), the "Sursum Corda Male Chorus," and members of the Royal Canadian Legion Colour Guard and piper. The concert includes a special service of remembrance. Info: (519) 383-0438.

**St. Catharines, Ontario.**

A commemorative service will be held **May 5, 8 p.m.**, at the Covenant CRC (278 Parnell Rd.). Warrant Officer Roland Pocknell and Sergeant George Crawley will represent the Lincoln & Welland Regiment and pay tribute to fallen comrades. Other participants: Rev. Jan Pareboom and the choirs "Cantata Singers" and "Collegium Musicum Male Chorus," directed by Gerzinus E. Hoekstra. Info: (905) 685-3069.

**Stoney Creek, Ontario.**

The "Liberation of Holland 1945" committee is finalizing the details for various events on Saturday, **May 6**. A parade, starting at 2 p.m. (along King St. East), will include bands from the "Royal Hamilton Infantry" and the "Argyle & Sutherland Highlanders," followed by a ceremony at the cenotaph. At 4 p.m., a commemorative service with special music is planned at the Stoney Creek Alliance Church (605 Hwy. 8), where Rev. Henry R. De Bolster will bring the message.



## Sports/Media

# Baseball strike leaves winners and losers in its wake

SPORTS

## Robert Janssens

Kevin Malone is the general manager of the small-market Montreal Expos. Malone has a knack for understatement. But when he evaluated the 232-day strike of Major League baseball players, he said, "Something about it doesn't add up, but it hasn't seemed right for 7 1/2 months."

No kidding. The strike, by workers making a six-figure minimum salary (which is hardly what Karl Marx had in mind when he spoke of a proletariat uprising), was a collective kick in the teeth to a sport which was already losing popularity among younger fans and old-timers alike. It's impossible to say, "The owners won and the players lost," or vice versa. So let's dig a little deeper.

The big winners are the fans, who at a time when the O.J. Simpson trial is becoming tedious, can once again read, talk about, watch and listen to

baseball. Many have been disgusted by the strike's length and hostility, and have vowed never to watch another game. But after the 1981 strike, attendance at games actually rose in 1982.

Large-market teams win big, too. Without a salary cap, a few teams with great resources can spend with reckless abandon to sign the most coveted free agents, who are also winners. Speaking of markets, despite some teams' charges that baseball ownership is a money-losing venture, two new franchises (Tampa and Phoenix) will begin play in 1998. It can't be all bad!

Player union leader Donald Fehr comes out positively, too. He was able to keep his 700-member union relatively solidified — there were no deep fractures in its solidarity, and to a man, each respected his leadership.

If one single player benefited from the end of the strike,

it was Cal Ripken. Even non-sports fans appreciate his chase of Lou Gehrig's record of 2130 consecutive games played (that's 13 years without missing a game!), once thought never approachable. If replacement players had started the season, Ripken would not have, and the streak would have ended unceremoniously.

Make no mistake, many interests were not furthered by the strike. Baseball as a sport was battered by the cancellation of the 1994 World Series, especially since popular teams like the Yankees, Dodgers and White Sox would have been probable contenders.

## Whither the small-market teams?

And if large-market teams won, small-market teams lost big. Because of absence of a revenue-sharing agreement which would have seen wealthy teams prop up the poor ones,

clubs like the Expos (who had counted on \$10 million from revenue sharing), Milwaukee Brewers, and Kansas City Royals won't be able to acquire top name (and expensive) players, which could lead to losing seasons, which may lead to declining attendance, which will result in even less money coming in. The Expos and Royals have already traded away quality performers for cheaper, unproven, minor leaguers.

While there will always be money for the top percentage of players, the majority of free agents will feel the economic pinch of the long strike in the form of reduced contract offers. The owners lost \$700 million in revenue, and most will act accordingly.

The owners' lawyers also look bad. Their terrible counsel led to a judge upholding a labor injunction against their bad-faith bargaining, which aided

the players' cause immensely. Bill Usery, the much-heralded mediator appointed by Bill Clinton, also failed to get an agreement hammered out at the bargaining table, despite his reputation as a deal-maker.

There are other winners and losers, but most are simply happy that the only strike call will be uttered by umpires, on the field. One note of caution, however. Though the players are back, there still is no collective bargaining agreement. Blue Jays' president Paul Beeston has said that for baseball to fully heal, six years without labor strife must pass. Without an agreement, will there be even six months of peace? Key philosophical differences remain between players and owners. For now, though, "Play Ball!"

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.

# Controversial movie about priests released, but not on Good Friday

NEW YORK, N.Y. (EP) — A controversial movie about priests from Miramax Films has led to a call for a boycott of Miramax's corporate parent, the Walt Disney Company. The movie opened last week.

Calling the movie insulting to Catholics, the Catholic League for Religious and Civil Rights announced plans to boycott all Disney products, including the Disney Channel, Disney World, and Disneyland.

The boycott call was joined by Judie Brown, president of the American Life League, who said, "If you're going to be a provider of smut, you cannot be a trusted provider of entertainment for children."

The Life League called on Disney to fire chairperson Michael Eisner, pull the movie from distribution, and "apologize to every Christian in the country."

"Priest" focuses on a homosexual Liverpool priest and his colleagues, including a heterosexual priest who is having an affair. Other characters include

an alcoholic priest, a power-hungry bishop and a domineering country pastor.

The Catholic League was able to pressure Miramax to delay the opening of the film to April 19; the movie had originally been scheduled to

*The film's director, Antonia Bird, blamed the Catholic Church for "the blinkered, indeed totalitarian, view that the rest of us should share its assumptions."*

open on Good Friday. Miramax officials said they were "surprised" that releasing the film on Good Friday would draw heated criticism.

The film's director, Antonia Bird, objected to the scheduling change, and charged her critics with "transparent attempts at moral blackmail" and blamed the Catholic Church for "the

blinkered, indeed totalitarian, view that the rest of us should share its assumptions."

Catholic League president William O. Donohue noted that if similarly negative movies were made about Jews, blacks or gays, they would be met with outrage by civil rights groups. Bird called Donohue's analogy "beyond contempt" and said he "clearly has little knowledge of and scant interest in the way African-Americans have been depicted in movies over the years."

Miramax officials said they would make no further concessions, and insisted that they "believe in this movie and believe it is a portrait of real life."

Jesuit seminarian James Martin, brought to a Miramax press conference to speak in favor of the film, said he enjoyed a preview screening, gave only faint praise to the film, saying that releasing it on Good Friday would have been "tacky" and adding, "The fact that every single priest in the movie has a

horrendous personal crisis going on wasn't very realistic. I know a number of priests who are having problems, but I also know a lot who are very happy."

Miramax also made *The Crying Game*, which included a controversial sympathetic portrayal of a cross-dresser, and the crudely violent *Pulp Fiction*.



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## Church

# World Missions sends first staff to Russia

MOSCOW (CRWM) — Jeff Busscher and Boris Yeltsin have at least one thing in common. The Holland, Mich., native and the current president of Russia both want to reform the expansive former republic of the Soviet Union. But Busscher is after reforms that are more spiritual than political.

Busscher and his Russian wife, Natasha, became the first missionaries for Christian Reformed World Missions (CRWM) in Russia earlier this month when they returned to the city of Natasha's birth — Moscow.

In Russia, where some 6,000 ministries have entered the country in the years since the Soviet Union's break up, the Busschers will not attempt to plant another national Christian Reformed Church. In fact, one of their specific tasks will be to research ways to assist the 50-million member Russian Orthodox Church at both congregational and denominational levels.

"Many Russians have written off the Orthodox Church as a place to find God because of excessive ceremony or suspected past collaboration with the KGB," says Natasha

Busscher, who was baptized into the Orthodox Church as recently as 1989. "At the same time, the Russian people are sensitive in their approach to spirituality." To Russians disaffected with Orthodoxy, the Busschers will offer a new option of Christian fellowship and perhaps direct them to existing evangelical associations, without advocating any one denomination.

## Face of the CRC in Russia

Nevertheless, the Busschers will be the face of the CRC in Russia, representing CRWRC, the Back to God Hour, CRC Publications, Calvin College and other agencies of the Christian Reformed Church. They will provide advice and co-ordinate ministries of relief, publishing and education to ensure they are carried out appropriately and efficiently within the Russian culture. The interagency mission of the CRC in Russia will be registered under the name Christian Reformed Mission in Russia. World Missions is seeking to form a partnership with the Union of Evangelical Reformed Churches in Russia.



Jeff and Natasha Busscher and son

One key goal of the Busschers is to organize a research and study centre for evangelism and follow-up of existing CRC mass-media ministries. They also plan to begin a theological library and offer leadership training to emerging Protestant churches in Russia.

Jeff Busscher, raised in the Maranatha and Park CRC's of Holland, Mich., first became interested in Russia when he collected stamps as a young man. He first travelled to Russia in 1987 on a short-term mission assignment, and returned several times working with

Campus Crusade and the Navigators in several parts of the country. In 1991 he left his evergreen nursery business to pursue full-time ministry in Russia.

Jeff met Natasha while she was working as an editor for a Protestant publishing house in the translation department, reading the works of John Calvin and other Protestant theologians as part of her job. A former journalism student, Natasha gave up her previous career goals after becoming a Christian. The Busschers were married in 1992 and planted churches together with the Navigators in Novosibirsk, Siberia, until 1994.

Now working for the denomination in which Jeff was raised, the Busschers share an expansive vision for the massive country of Russia.

"We will try to have an impact on all areas of Russian society — art, literature, science — just as the Reformation did in Europe," the Busschers say. "We expect that will be done among individuals, but we also believe God is big enough to make that happen on a national level."

# Evangelical consensus on economics starts to unravel

OXFORD, England (REC) — A third "Oxford Conference" failed to reach consensus on how a free market economy might benefit the poor. Some 120 evangelical theologians and economists met in Agra, India in March. The first meeting at Oxford in 1990 produced the "Oxford Declaration," a document that united both left and right within the world's evangelical community.

A draft document circulated before this meeting was not well received by the delegates. Conservative thinkers objected

to some nine points listing where governments could intervene in a market economy. There was also some suspicion about language in the document. The Latin American group worried about "what is written between the lines."

The preconference documents were eventually put aside, and new statements were drafted. Consensus, however, eluded the participants. The conference scheduled only three full working days. When the drafting process was reorganized, there was not enough

time to complete it. The delegates adopted a declaration, which consisted of an introduction and a review of biblical principles. However, detailed discussion of the application of these principles was not completed before the conference ended. The organizers did announce plans to produce a fourth draft, which they hope the delegates will approve by mail.

George Monsma, an economist from Calvin College commented that the conference did not get clear what the market economy was. Rather than just being for or against it, Monsma argued we should ask under what conditions a free market will contribute to the goals we have for society and when might it detract from those goals.

One aspect of the discussion

was more fruitful. The participants continued to support the benefits of micro-enterprises and non-profit banks or organizations lending capital to the informal sector of the economy. They recognized that not everyone has an entrepreneurial spirit. But they pointed out that many of these small businesses grew to hire other workers. So there was general approval of these initiatives.

## No Easter for them

LOS ANGELES, Calif. (EP) — The Jesus Seminar, a controversial group of liberal scholars who meet to vote on whether or not the truths of the gospel are reliable, dealt with the resurrection of Christ in March. The roughly 40 members determined that Jesus probably did not rise from the

dead, and decided that the "resurrection tradition" was developed by the first century church to promote Christ's message. One scholar called the New Testament resurrection accounts "historically worthless." The Jesus Seminar will hold its final meeting in October.

# South Africans warn constitution drafters not to ignore Christian views

JOHANNESBURG, South Africa (REC) — Lawmakers working on South Africa's constitution should not ignore Christian concerns, a group of South African church leaders said in March. Over 1,000 clergy produced a "Document of Concern" after a three-day meeting of the KwaSizabantu Ministers' Conference.

The Document recalled the group's 1992 statement, calling for basic freedoms for religious practice and "the need for the Triune God to be mentioned in the constitution." The group rejected the interfaith movement they see as the direction for the present constitutional discussion. They also protested compulsory interfaith educa-

tion, which is now under discussion at South Africa's Ministry of Education.

The Document emphasized the peaceful nature of their petition. It also contained a threat that ignoring their petition "will force us to take stronger action."



# Cleaning house

*"Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw — the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done" (1 Cor.3:12,13).*

William Morris, one of the founders of the English Arts & Crafts movement, had this as his motto: "Have nothing in your houses that you do not know to be useful or believe to be beautiful." I'm in the process of moving, and as I pack up all my worldly goods Morris' words keep coming back to haunt me.

So many of the things with which I surround myself seem neither particularly useful nor truly beautiful. What am I to do with all these boxes of magazine articles, class notes and old letters? Why do I own so many flower pots when nothing I plant ever lives? How many baskets does one home

really need?

I dream of simplifying my life — of loading everything up for the auctioneer and keeping only what I can fit in my car. But when it actually comes time to do just that, I find I lack the courage.

Maybe I haven't played my guitar in over 10 years, but if I sell it I'm admitting that I'm never going to learn to play it properly. I don't want to face that.

I'd rather convince myself that someday all those back issues of *Golf Digest* will help make me a great golfer; my half-completed cross-stitch project will be a finished afghan; and all those pots will be full of healthy flowers.

## 'Wishful self-deception'

The same sort of wishful self-deception can be seen in other areas of my life. Many of the activities with which I fill my time are no more useful or beautiful or worthwhile than the stuff with which I fill my closets.

I want to believe that the time I spend sorting the mail is part of a powerful ministry; that the television sitcom I watched yesterday is keeping me in touch with my parishioners; that the visit I enjoyed on the phone this morning was a time of meaningful fellowship, not gossip. The truth is that my house is not the only part of my life which needs to be ruthlessly cleaned out.

In this passage from 1 Corinthians, Paul promises that someday God himself will sweep through our lives like a fire consuming everything that is not lasting. In his *Four Quartets*, T.S. Eliot develops this image of cleansing fire:

*The dove descending breaks the air  
With flame of incandescent terror  
Of which the tongues declare  
The one discharge from sin and error.  
The only hope, or else despair  
Lies in the choice of pyre or pyre —*

*To be redeemed from fire by fire.*

*Who then devised the torment? Love.*

*Love is the unfamiliar Name  
Behind the hands that wove  
The intolerable shirt of flame  
Which human power cannot remove.*

*We only live, only expire  
Consumed by either fire or fire.*

I shudder to think of a fire sweeping through my home, since I know that virtually nothing would be left. But the consuming fire of God is even more terrifying. How much of my life will be left once I have passed through that redeeming fire? But, as Eliot says, such purification is our only hope. Without the fire of heaven, we are left facing the fire of hell. It must be one or the other.

Frightening as such cleansing must be, it is also a source of hope and comfort. In the midst of my moving, I am comforted to think that in heaven I will have nothing around me which is not both beautiful and useful.

Laura Smit

CHAPTER

&  
VERSE



Even more comforting is the assurance that there will be nothing in me which does not meet that same test.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J. She is preparing to go back to graduate school.

## U.N. conferees agree with churches that elimination of poverty is imperative

### Poverty a theological issue

COPENHAGEN, Denmark (EP) — At a United Nations global summit in March, world leaders agreed that abject poverty should be eliminated, not just reduced or alleviated. According to one church leader, the issue is at the heart of Christianity and other faiths.

Leaders from 118 governments gathered in Copenhagen, Denmark, March 6-12 to discuss the sharing of resources. "That is a theological, not a sociological issue," said the Rev. Dr. Joan B. Campbell, general secretary of the (U.S.) National Council of Churches (NCC) who was among the summit's participants.

"Christians and other people of faith understand that poverty results from a failure to share resources, and that it is impossible to avoid the call to eradicate hunger and poverty. The resources are not ours, but God's, and we are the stewards," said Campbell.

Campbell, a minister in the Christian Church (Disciples of Christ) and American Baptist Churches in the U.S., took part in the summit as a private sector advisor to the U.S. government delegation, a role she also filled

at the 1994 UN Population Summit in Cairo. In that role, she carried responsibility for representing non-governmental organizations' interests. The NCC and its relief, development and refugee assistance arm, Church World Service, also sent an official delegation to the summit, in accordance with their status as UN-recognized

non-governmental organizations.

The NCC's director for world community, Elmira Nazombe, an African Methodist Episcopal Church layperson, said the churches played a particular role in the summit. "They offer a broad view and see the interrelationships, whereas many other non-governmental or-

ganizations have a very specialized focus," said Nazombe.

Jean Guana, a Roman Catholic member of the U.S. delegation, agreed. "The churches have a responsibility to hold governments and corporations accountable," she said.

## Influential Dutch theologian's 'Reformed Dogmatics' to see first complete English translation

GRAND RAPIDS, Mich. (BBH) — The Dutch Reformed Translation Society and Baker Book House are teaming up to produce the first English translation of Herman Bavinck's *Reformed Dogmatics*.

The first fruit of this collaboration will be the publication in 1996 of Bavinck's section on eschatology, to be released in a quality paperback binding under the title *The Last Things: An Introduction to the Most Urgent End-Time Issues*.

The entire four-volume set is expected to follow. Translating Bavinck's work is John Vriend.

The Dutch Reformed Translation Society (DRTS) was formed in 1994 for the purpose of translating into English important works of Dutch Reformed theology, works of the past and the present. Serving on the DRTS board are 12 individuals from several Reformed denominations.

President of the DRTS board is Peter Vander Meyden, pastor

of the Free Reformed Church in Grand Rapids. The society's executive editor is John Bolt, professor of theology at Calvin Theological Seminary.

Herman Bavinck (1854-1921) succeeded Abraham Kuiper as professor of systematic theology at the Free University of Amsterdam in 1902. Bavinck's entire four-volume *Reformed Dogmatics*, first published in 1895-99, has never been translated into English. The only portion to ap-

pear in English is *The Doctrine of God*, translated by William Hendriksen and reprinted by Baker Book House in 1951.

Baker has published many works of Reformed theology during the 56 years of its existence. Due to the Baker family's connection with the Christian Reformed Church, the company has displayed a particular affinity for the works of theologians in the Dutch Reformed tradition.



## Feature

# Heaven's such a wonderful place — yeah, sure!

**Marya Maat**

"Alma's dead," were the first words to register in my mind. The rest that followed breezed through without my notice. The word "dead," though, sunk like a stone through my mind to my heart, where it formed a heavy, solid, leaden lump.

"Dead. Alma's dead." Pain and numbness spread simultaneously through my body. Suddenly everything was out of whack. My eyes fluttered open and I realized Mom was still talking. Something she was saying was drawing me out of my reverie.

"Heaven...., heaven," echoed through my thoughts. "NO!" my mind screamed. I don't want to think about that now. Please just let me hurt and hate. It's too much. I can't accept it, I won't!"

Suddenly my eyes focused and I gained control of my tumbling emotions. I was cold. I was controlled.

I looked at Mom for the first time. Her eyes were red and she looked exhausted. She must have been crying all afternoon. Alma was one of her best friends. But why did Alma's death hit me so hard?

Sure, I knew Alma and her family, we'd gone there for New Year's Eve two years in a row. We even bought our Christmas trees from them each year, but none of that gave me any real cause for the emotions that had first assaulted me. Sure, they were in our church; I'd talked to Alma's daughter, Kara, before, but we weren't bosom buddies. So why was I feeling upset? The first answer to enter my thoughts was one I'd often heard before; I was a woman and women get emotionally distraught easily. "Yeah right." I guess the reason I was so upset was because I felt God had let us down; not just me, but everyone. I mean, our church had been praying for Alma regularly every day, for how many years? Also Alma's family — they'd done everything they could. Alma had felt it was God who had called her to fight her breast cancer naturally, so she had denied herself and sometimes her family the delights of American cook-

ing. It had worked well at first. She did have rough days though, and she lost a lot of weight.

But for the last month or so the elders had gone regularly to pray over her and anoint her. After that things had seemed to get better. But then, last week, it was as if she'd given up. The pain was intense, and she was having trouble recognizing everyone. It was then that the family had brought her home to die.

I thought to myself, "Don't give up! Keep fighting!" But really we all knew she was going to die. It was only a matter of time.

\*\*\*\*\*

"You'll have to take a shower, and change your clothes, Mar." Mom's voice halted my train of thought and brought me shuttling back to reality. There I was, all hot and sweaty from a basketball practice that seemed to have taken place a million years ago.

"Right," I managed to say.

As I turned to leave, Mom again broke through my thoughts. "You have fifteen minutes, then come down and eat. We're leaving for the funeral home as soon as possible."

"What?"

"Yes, the viewing of the body is at 7:30. Put something nice on, OK?"

"Sure, right... um, what's it like there?"

"I'll explain in the car; we don't have time right now."

"OK. What's for dinner?"

"Just go!"

The time seemed to pass in a blur until suddenly I was looking out at the millions of stars in the night sky. Then a single word stopped me. *Heaven*. There it was again. If heaven really existed, then Alma was there.

*Heaven*. The humming of the car's engine as we sped along the country roads increased seemingly to coincide with the speed of my thoughts. *Heaven*. I looked again at the clouds as they drifted in wisps across the starry night sky. Somewhere way out there was heaven, God,

and Alma. She could probably see us all right now. She could see God.

"Whoa!" This was too strange for me. I quickly thought back to the comfortable picture in my mind that I'd always carried of heaven. A bright happy place filled with Fisher Price toys. There, that was much safer; but I couldn't hold the thought. My mind kept returning to Alma. I wonder

The cold night air bit deep down into me, and I shivered. I'd never been to a funeral home before, or seen a dead body. I didn't know what to do, or say, or even what to really expect. I guess that's why I was so shocked when we entered. At most, I had expected lots of tears or just plain silence.

What I saw instead was a line of people stretching down the hall to the door. The line was

the couple ahead of them, and so, left to myself, my mind and eyes began to wander. I looked with contempt on the people who were smiling, but then I decided to listen to what they were talking about.

I was shocked to discover they were discussing everyday events. Then I heard the word "heaven" again. "No!" my mind shouted, and I quickly closed my ears.

I looked around me. The funeral home was decorated accordingly. It was a long hall with various rooms branching off it. The decor was quiet, peaceful. There were peppermints in small bowls on little tables that lined the hall. As I reached for a peppermint, I saw that further up in the line a door branched off into a room. Thinking it was a waiting room, I decided to check who was there. I hoped I'd see one of my friends.

I quickly scanned the room. It was full of strangers, old people mostly, along with a few children. There were ladies in black dresses and hats, men in suits and ties, little boys crying, a dead man lying in a coffin, young girls....

"What?"

My eyes quickly back tracked. I had never seen a dead man before. He looked so real. Sure, I had seen dead people on TV or movies; I'd seen tons of those dead people. But never had I seen someone who was really dead. He looked so lifelike, but I knew he would never breathe again.

What are you doing? I screamed at myself.

Look away, forget him. You didn't see anything!

But wait a minute. I wonder what his story is?

Don't think. Go back to your spot in line. You don't know this person; you're here for Alma.

"But do I know Alma?" I asked myself aloud.

I quietly stepped back to my place. As I did so, I brushed against Alma's little boy, Mark. Then I realized that I didn't know Alma very well, or her family. But I could show I loved them by supporting them with my presence. I looked at Mark again and I realized he now had no mother. Then I looked around once more. I saw Alma's sister, and I saw Alicia, Alma's youngest daughter. And then I started to cry.



Alma Riepma (nee Jonker) was a member of Meadowvale Community Christian Reformed Church in Mississauga, Ont.

what she felt like looking at God?

"You might want some kleenex, Mar."

"Hmmm — what?"

"I said, you might want some kleenex."

"No, I don't need any. I don't cry."

"Are you sure?"

"Yeah, well you know...."

"I have some Tim Horton's napkins. Maybe you should just stick them in your pockets. Just in case, you know."

"Hmmm... oh right. Sure, whatever."

I quickly stuffed the napkins in my pockets and took a deep breath; we had arrived.

two or three people thick, but it didn't seem to have an end. The line wasn't what shocked me, though. It was the people. They were standing in small clusters along the general line. As my eyes roved over the familiar faces I saw people laughing and smiling. Some were quiet, others were crying, and others just stood there. I felt out of place and uncomfortable. I was embarrassed that people could look so happy.

I thought to myself, "Come on people, show some respect. Or don't you care?"

I joined the line and stood quietly and somberly behind my parents. They began talking to



I couldn't stop. I tried to smear my tears away but they kept coming. I fished around in

*A huge sob wrenched itself from my chest and I let myself go. I couldn't stop. Heaven. That word. Couldn't it just leave me alone?*

my pockets for the Tim Horton napkins and quickly dabbed my eyes.

\*\*\*\*\*

Get a hold of yourself, Mar. Other people can accept the fact that she's dead. They knew her better than you, and they're not crying. Come on, I thought

*you didn't cry?*

I blew my nose. How many people had noticed? No one yet. "Phew!" I sniffed and then wiped where I guessed the black smears of my runny mascara were. I took another deep breath; "Phew!" No one had seen me. Suddenly Alicia walked by and I started all over again.

This time Cor Baarda saw me. He is one of the elders in our church. A real nice guy; he's old, kind of like a grandpa. He was crying too, and he gave me a big, long hug. I sniffled, wiped my nose and was about to pull away, when suddenly he said it.

"At least she's in heaven with God."

At this a dam just seemed to burst. A huge sob wrenched it-

self from my chest and I let myself go. I couldn't stop. My nose ran, and I coughed and choked. *Heaven.* That word. Couldn't it just leave me alone? Cor held me and let me cry. He didn't say anything else. When I gained control again, I let my arms fall, and I looked at him.

"Thanks," I mumbled. As I backed away, I noticed I'd left a big wet spot on his shoulder.

"Sorry," I mumbled again. He laughed, but there were tears in his eyes, and he gave me another squeeze. I looked at the floor. When I looked up he was comforting someone else. And my parents and I were in the reception room.

The room was full of banners, the banners Alma had made for the church. There were at least 15 of them, or so it

seemed, although I never counted. The room was full of people, Alma's family, mostly. I started to cry again. I was embarrassed.

Clare, Alma's husband, wasn't crying; his eyes were just red. What would he think of me? I was crying and he wasn't. He'd probably think I was dumb. No, he wouldn't; he wouldn't think anything. Yeah right, he'd probably wonder what the heck I was blubbering about.

"Hi Clare," I hugged him.

"Thanks," he said as he hugged me back, and it was done.

I passed by some other relatives, but they didn't notice me.

Then I was face to face with the coffin. I looked in. There was Alma. I quickly looked

away. My eyes slammed into a banner a few feet away. It was purple and white. There was a bright yellow light coming out of what appeared to be a cave with a stone rolled away.

Oh, great! *Heaven.* Then I looked at Alma again. *Heaven.*

I started to move away, but then stopped and looked at the banner once more. *Heaven.* Christ is risen, so will Alma rise.

*Heaven.* I thought for a minute. Yeah, I smiled. *Heaven:* God and Alma, together.

*Marya Maat is a 17-year-old student at Hamilton District Christian High School. She lives in Oakville, Ont.*

## Ever since I know...

Ever since I know — yes, I know, although  
Most of us fearfully try to avoid the word,  
That bad word which when spoken or when heard  
Sounds somewhat rough and rings a false tone, —

Ever since I know, the fullness and the flood  
Of beauty and of sweetness which abound,  
Bursting forth in colors all around  
Have become more sweet and more fully loved.

Ever since I know, it seems the very air  
Is full of sweet balmy scents unnoticed,  
For all my feelings and my five senses  
Are sharper now and more attuned to care.

Ever since I know, it's different when I meet  
Strangers on the road, a friend somewhere:  
I become more moved, am more likely to share  
Close thoughts suddenly right there on the street.

Ever since I know, God is closer by,  
And often while I'm lost in life's game  
So fully everything still seems the same,  
I suddenly feel God's smile rise upon me.

Jacqueline van der Waals  
(1868-1922) *Sinds ik het weet.*

Translated by Frank Sawyer, the poem was written  
after she knew she had cancer.

## The Ample Lap

"How often have I longed to gather your  
children together, as a hen gathers her  
chicks under her wings." (Matt.23:37).

His love  
fluffed full bloom  
over fledglings  
sheltering  
in times of fright or storm

a refuge  
to shut out the raucous  
roar of a world  
at un-ease  
the impending rumble  
of my finiteness

comfort  
like an ample lap  
enfolding arms  
to still the racing questions  
of my mind  
balancing  
a world  
tilted on the tiny  
angle of love.

Linda Siebenga  
Blackfalds, Alta.

## Room seventy seven...

I see you stare at the ceiling  
day after day without a move...  
and wonder why you are smiling.  
What glorious vistas  
are opening up to you  
which I can't see or share  
for I am rushing off my feet  
and getting nowhere.

Outside the sky  
is brooding grey and dark.  
and wild winds howl.  
The whole world is at war,  
and men and women  
young and old, howl and growl...  
but you in your blessed silence  
paint rainbows on your ceiling,  
and smile while serenely listening  
to the sacred music of your soul.

Lini R. Grol  
Brampton, Ont.



## Feature

# Becoming Reformed — my 20-year journey

## Henry Dekorte

Looking back over my last 20 years as a Christian, it seems that my spiritual journey has covered a lot of theological ground. From an unforgettable and powerful conversion, I travelled vague roads of experience oriented faith, straight paths of fundamentalist conviction, and stood at many intersections questioning which way to turn. However, as God in his faithfulness guided my steps, my pilgrimage appears to finally have ended in the Reformed camp. While I value the many lessons and insights I have gained, it certainly feels good to find refuge in what I consider to

"know" him because I met him and enjoy an experiential dimension to our relationship that vitalizes my faith.

No, he wasn't 100 feet tall, and didn't give me a message to take to the world. In fact, optically speaking, I didn't even see him. With the frustrating limitations of language and understanding, I cannot describe something so perfectly real and powerful in a way that is clear to all. But it happened, and it will forever change my life and everything about me.

### A proof-text for every occasion

After several years of revelling in the joy of that experience, I found that I had thrived on the emotional blessings of rebirth but did not mature as a believer. So I joined what I would call a fundamentalist church, was baptized by immersion, learned my theology, and proudly joined what I considered the coveted spiritual elite.

What joy to have no troublesome questions or intellectual conflicts. The Bible answered them all, and I had a proof-text for every occasion. I had learned the truth, knew beyond a doubt that everyone else was wrong, and could therefore see no reason to change or modify my position on anything. Please note that I am only describing my feelings at the time, and would not venture to suggest that all the saints in my company necessarily shared that attitude.

One day God clearly guided me to enrolment in seminary. Emerging from my sheltered and protected cocoon, I was shocked to see students and even faculty who, while professing faith in Christ, asked questions and expressed views that differed so drastically from my own. Yet I saw in them a

love for each other. I saw a commitment to dealing with concerns like social injustice and political oppression. There was even an interest in pollution and environmentally destructive activity. These things were never on my agenda. After all, if salvation is the most important message we can deliver, then why spend too much time with all these

by what I thought was a disproportionate focus on perceived theological threats from outside my denomination, while the weightier matters of things like crimes against humanity went untouched.

### Wanting a God who is there

I eventually resigned from my position as pastor (on good

friends there, but none of my new Reformed ones. It turns out my new friends don't usually do that on Sundays.

But there were other surprises too — like discovering a Christian labor organization, a Christian Reformed World Relief Committee, and even a Synodical Committee on Race Relations. I appreciate the creedal confessions, and am so pleased that my children are being taught to articulate an intelligent faith. We look forward to having our three kids in a Christian school, where they will study in an environment that integrates faith and learning. We are very appreciative of the Christian Reformed emphasis on Christian education.

### Being part of the answer

That emphasis has become meaningful to me in a different way. The Lord has led me to a staff position at Redeemer College, in Ancaster. For those who don't know, Redeemer College is the one place in Ontario where a student can obtain a Christian liberal arts and science undergraduate university education. That's quite a mouthful, but Redeemer is quite a school.

In a community of about 500 students from around 30 denominations, the lessons which I had so gratefully learned are part of an everyday, integrated program of study. The reality of Jesus Christ, the sovereignty of an omnipotent God, and the Christian mandate to transform society through the Spirit's direction are an intricate part of every classroom experience.

In a manner of speaking, I am now a part of the very answer that I had spent so much time seeking in the past.

It has been an interesting and exciting journey and I am thankful to the Lord for the lessons I've learned, the diversity of perspectives I've come to understand, and for the many saints who have crossed my path. I conclude with a passage that has become very meaningful for me: "Trust in the Lord with all your heart and lean not on your own understanding ... and he will direct your paths" (Proverbs 3:5,6).

*Henry Dekorte is community relations director for Redeemer College in Ancaster, Ont. He lives in Mississauga.*



Henry Dekorte at Redeemer College

"secondary" issues?

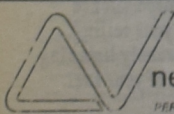
Although I was challenged, and enjoyed my years of "liberal" tainted teachings, I remained true to my fundamentalist, black and white, crystal-clear convictions, and proudly waved the banner of truth.

After accepting a position in pastoral ministry, the shocks and surprises on my journey just kept on coming. I met people who had perfect understanding of the gospel, yet refused to make a commitment to Christ. And I met people who, though labelled by me as hopeless and unresponsive to the gospel, came to faith and had the changed lives and godly character that accompanied their new position in him.

I met adult baptism candidates who abandoned the faith, and it made me think of the arguments against paedobaptism. I felt uncomfortable with the commonly held understanding of separation from the world, and was reminded of Niebuhr's "Christ against culture." And I became troubled

(terms) and, as a parishioner, became involved in the process of finding a new church where my family could put down some roots. I had several real concerns that needed satisfying: I wondered about some spiritually meaningful landmark for my children (not to suggest that my tradition was bankrupt in this department), and I learned more about the value of infant baptism. I wanted to think of my children as being involved in God's plan now, as opposed to waiting for what might be viewed as the catalyst of adult baptism, and I thought of covenant teaching. I wanted a God who loved, cared for and was involved with all of his creation, and I thought about the Lordship of Jesus Christ over all creation and his desire to redeem it as well.

After two years of searching, my family became members of Clarkson Christian Reformed Church, in Mississauga, Ont. There were some surprises — like going to Swiss Chalet after church and meeting lots of old



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# Is globalization globaloney?

I am sure that you have seen this bumper sticker: "THINK GLOBALLY, ACT LOCALLY." Well, that is just what thousands of companies are doing: they have made the whole wide world their market place, thus thinking globally; and they act locally by closing the plants in our home towns — not exactly what the originators of the slogan had in mind.

Take the Ford Motor Company. This year this huge corporation has merged its European arm with its

*The world faces an authority crisis without precedent in human history at the precise time when such global issues as pollution, atmospheric warming, people displacement and contagious diseases threaten the cosmos.*

American auto operation, and next year intends to have its South American and Asian divisions join in. That's so that by the year 2000 this global giant can slash three billion dollars from its annual operating cost by eliminating world-wide duplication in product development. The move will also mean dismissing 20 per cent of its workforce while farming out much of its design and production to the lowest bidder. Guess where those lowest bidders will be.

Genuine "globality" has already been achieved in the commercial cultural industry. Music, movies, television programs, mainly from North America, are now universal. Fantasies of affluence are beamed to fractured Africa and flash around the globe, offering the poor of the world a window to the false fairy tale of the Western heaven where money, thrills (mostly sexual) and a supposed life of ease and comfort abounds. But the door to this paradise is tightly shut and when it opens it costs a lot of money to gain entrance.

While global thinking is inevitable in the field of economics, the same is not true on the political scene. Our national and provincial leaders talk about "the challenges of globalization," but have exactly the opposite in mind: subsidies,

incentives, tax breaks so that they can combat the threats to the "domestic" economy posed by "foreign" and "interprovincial" competition.

Also, in spite of the UN, GATT and NAFTA — and maybe because of these — the so-called great powers all have become political wimps; witness the inaction in Serbia and Rwanda, and the turbotiff.

In Europe the soaring value of the German Mark is hindering European unification. While political paralysis is accelerating, so are crime, the global abuses of the environment, finances and human rights. Without political globalization, economic "globality" is pure globaloney.

The sad truth is that business enterprises have outgrown political institutions as political leaders are exerting less and less control over economic issues. Paul Martin's budget was not written to help Canadians but to pacify the 28-year-old white male Wall Street bond traders. As a result, the world faces an authority crisis without precedent in human history at the precise time when such global issues as pollution, atmospheric warming, people displacement and contagious diseases threaten the cosmos.

## Workers becoming superfluous

Close to 50 million men and women in the world enter the job market each year. This makes the competition for jobs so great that wages everywhere are dropping like rocks. The built-in pressures to cut jobs and wages are intensifying because global competition, as well as advances in automation and job training, makes it easier to relocate factories and so pare the payroll.

This is called efficiency, but the result is that most of the world's population are fated to be window shoppers and not customers.

We have a real problem on our hands: what will happen to this worldwide surplus of gifted, undervalued and unwanted human beings? In the emerging cost-cutting, price-declining, wage-dropping and merciless race for economics pre-eminence, an astonishingly large and increased number of people are not needed or wanted to make the goods or provide the services the paying

customers of the world can afford.

In the time of the Industrial Revolution the displaced makers of the horse-drawn wagons and sailing vessels found plenty of work in the emerging foundries and shipyards and assembly lines. No such luck now. Soon we may even devise software that will do its own inventing. Even milk can now be genetically engineered, thanks to the bovine growth hormone which makes it possible to reduce the present global stock of some 10 million dairy cows to less than 7.5 million super cows, and cut the number of dairy farms in half because the small units cannot afford the extra expense.

By milking Mother Nature to the last millilitre we are manufacturing a mess of momentous magnitude. The global economic system values the fast and cheap production of goods much more highly than it does the dignity and well-being of human beings, and of cows, for that matter. But the result is that we have created an idol with feet of wax: as soon as the climate heat comes, in the form of global warming — now well on its way — and greater pollution through carbon-based fuels, drastic reductions in the use of oil-driven machinery will cause our entire economic foundation to melt away.

The irony is that we are trading the disappearance of breathable air, drinkable water, healthy soil, human imagination, the health of our children, for possession of monetary wealth which now mainly is found in the form of super-fast computer blips so that the Nick Leesons of this world can juggle digital entries on their screens in an often unsuccessful search for the highest yield on our savings.

## Do some 'real' living

Christian communities, wake up. We must organize ourselves around real wealth, real human contact. Real wealth is the eating of real food — not some item pasteurized or homogenized or sterilized or hybridized or fertilized or industrialized or refined or processed or radiated, not for the sake of nutrition, but solely for longer shelf life and appearance.

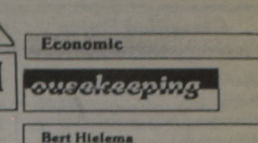
Real wealth is real health — taking full responsibility for our

own bodies by eating fresh, preferably home-grown, vegetables, whole-grain breads, eating lots of fibre, shunning margarine, having vitamins and supplements every day, combined with sufficient sleep; the exercising of our lungs and limbs and not the TV watching of millionaire sports figures.

Real wealth is the maintaining of a nourishing family — and community life through invigorating discussions and the welcoming of new ideas through reading books (including the Good Book) and daily meditating.

Real wealth comes from the conscious refusal to participate in the global growth hormone that, just as it kills healthy cows in record time, will kill us and the cosmos at an ever faster pace. Real wealth is, above all, loving the Lord. It is living in the vivid expectation of, and active preparation for, the new creation.

My idea of God-love is not to adorn my head with hallelujah haloes or try to utter what I call "pletudes," my abbreviation for pious platitudes. My loving the Lord is rooted in a deep spirituality that results in a holy hands-on desire to look after God's creation in his name. It



finds its expression in this comprehensive assortment of real wealth, founded in faith in Christ and his total saving act.

I hope and pray that this will prepare me to enjoy his presence in eternity. Of course that kind of globally loving the Lord is no globaloney. After all, God so loved the cosmos — the globe in which we live and move and have our being — so much that he sent his only Son to redeem it, together with all creatures great and small.

*Bert Hielema is looking forward to installing his solar panels, windmill and related equipment and hopes to write an article on his new renewable energy source in the near future. He lives in Tweed, Ont.*

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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p><b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p><b>VANDENBERG/VERTESI:</b> Mr. and Mrs. Martin VandenBerg of Brockville, Ont., are pleased to announce the forthcoming marriage of their youngest daughter <b>ANDREA ELIZABETH</b> to <b>ROBERT LESLIE</b> son of Mr. and Mrs. Andrew Vertesi of Burlington, Ont. They will make their promises to God and each other, D.V., on May 6, 1995, at 1:30 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont. Future address: 18 Bermuda Court, Hamilton, ON L9C 2J8</p> <p><b>Anniversaries</b></p> <p>1955 May 14 1995 We praise and thank God that we can celebrate the 40th wedding anniversary of our parents and grandparents <b>JOHN and HENDRIKA HOFLAND (nee DEKONING)</b> May God continue to bless and keep you both. Love and congratulations Dad and Mom, Opa and Oma, from your children and grandchildren: Joan &amp; Bob Havenaar — Carlisle Mike, Kim Mary &amp; George Venema — Brampton Steve, Amy, Rob, Kyle Frank &amp; Margaret Hofland — Burlington Rebecca, Sarah, Emma Nancy &amp; Ken Tammings — Pennsylvania Meredith, Aaron John &amp; Linda Hofland — Beamsville Alexander, Dylan Glenn &amp; Joan Hofland — Homby Scott, Mark, Rachel Rodney &amp; Alison Hofland — Meadowvale Andrew, Chelsea An open house will be held for our parents on Saturday May 13, 1995, at the Clarkson Chr. Ref. Church (1880 Lakeshore Rd. W., Clarkson, Ont.) from 2-4 p.m. Best wishes only. Home address: 1413 Lorne Park Rd., Mississauga, ON L5H 3B2</p> <p>Our parents, <b>JOHN and HELEN HOVINGH</b> asked us not to put an announcement in the <i>Christian Courier</i> to the effect that on April 29, 1995, they will have been married for forty years. Having been raised as obedient and respectful children we find it difficult to disobey our parents and so we have regretfully decided to comply with their wishes. Dita (Calgary); Albert &amp; Betty (Fredericton); Hans &amp; Esther with Maria, Aileen and Jonathon (Charlottetown); Ernest &amp; Malinda with Rebecca (Charlottetown); Marc &amp; Lianne (Apsley). Address: 55 Scott Cres., Barrie, ON L4N 4W2</p>	 <p><i>Congratulations to Bauke &amp; Aaltje Kuperus (nee Jellema) on the occasion of their 60th wedding anniversary!</i></p>	<p>1935 May 4 1995 With joy and thanksgiving to our God we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents <b>HENDRIK and GRIETJE PIENING (nee HULST)</b> Love and congratulations from, Thys &amp; Ann Piening Henry &amp; Judy, Elizabeth &amp; Wade (Katie, Kevin), Mike &amp; Lori (Tyse) John &amp; Diane Piening Jaxon, Cindy and Charles Margaret &amp; Alan Gallant Debbie and Mark Home address: 53 Church St. E., Apt. 405, Brampton, ON L6V 1G2</p> <p>With thankfulness to God we would like to announce the 60th wedding anniversary of <b>MR. JAN and CONNIE WESTERHOEK</b> of Brampton, Ont., on May 2, 1995. We will celebrate this joyful occasion with our dear parents on April 29, 1995. Jack &amp; Ann Westerhoek Terrance, David John &amp; Christine Racheal Roy &amp; Debbie Andrew &amp; Loma Terrah, Jessica Jennie &amp; Peter Klooster Sharon &amp; fiance Neil &amp; Nettie Roelofsma Jeff &amp; Lisa Nevin &amp; Heather Congratulations Dad and Mom, we love you dearly! "For great is his love towards us, and the faithfulness of the Lord endures forever" (Ps. 117:2).</p>	<p>Gauw, Fr. Clinton, Ont. 1935 1995 On May 12, 1995, the Lord willing, we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents <b>BAUKE and AALTJE KUPERUS (nee JELLEMA)</b> We thank God for his protection and care as He spared them for us and each other. Best wishes and love from, Andy &amp; Leny Kuperus Jennifer &amp; Tom (fiance) Harriet &amp; Mel Klazinga Jim &amp; Julie, Annette &amp; Mark, Bryan &amp; Faith Yvonne &amp; Arnold Crich Angela, Sylvia, Sherry and great-grandchildren Joshua, Benjamin, Luke, Hannah, Zachary and Justin. An open house is planned for Saturday, May 13, 1995, from 2-4 p.m. at the Clinton Chr. Ref. Church, Clinton, Ont. Home address: #7 Heartland Apts., Box 219, Clinton, ON N0M 1L0</p> <p>Dedemsvaart St. Catharines 1940 1995 With joy and thanksgiving to God we wish to congratulate and share with our parents, grandparents and great-grandparents their 55th wedding anniversary on May 10, 1995, D.V. <b>IDSO and BERENDTJE WIERSMA (nee LEFFERS)</b> We thank the Lord that he has kept them in his care all these years and pray he will be with them in the years ahead. Minne &amp; Nancy Wiersma Harry (died 1987) Lucy &amp; Jan Visscher Alex &amp; Johanna Wiersma Idso &amp; Ann Wiersma Jenny &amp; John Glasbergen Alice &amp; Elzo de Haan Henry &amp; Johanna Wiersma Jake &amp; Judy Wiersma Beatrice &amp; Leo Droppert 31 grandchildren and five great-grandchildren. Open house on Wednesday May 10, 1995, 10-12 a.m., 2-4 p.m., at 2 White St., Apt. #309, St. Catharines, ON L2N 1Z2, also home address. Best wishes only.</p>
		 <p>1940 May 7 1995 With thanks to our Lord, and joy in our hearts, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents <b>JACOB and JANTJE KEMPER (nee ASKES)</b> "He who dwells in the shelter of the Most High, will rest in the shadow of the Almighty" (Ps. 91:1). We thank God for the faithfulness He has shown to them. It is our prayer that the Lord will continue to keep them in His care. Harry &amp; Joanne Kemper — Georgetown Richard &amp; Gail Kemper — Mississauga Albert &amp; Barb Kemper — Brampton Jennie Steenhuis — Caledonia Jack &amp; Christine Kemper — Huntsville Lynda &amp; Andy Benninger — Wroxeter Martin &amp; Judie Kemper — Brampton John &amp; Audrey Kemper — Lynden Henry &amp; Virginia Kemper — Paris Diane &amp; Charlie Boonstra — Troy Ted &amp; Liz Kemper — Wellandport Nancy &amp; John Jagt — Brantford Paul &amp; Kathy Kemper — Waterdown 47 grandchildren and eight great-grandchildren. We invite family and friends to an open house, to be held on Saturday, May 6, 1995, from 2-4 p.m., in the Calvary Chr. Ref. Church, Flam-borough, Ont. Address: 29 Sister Varga Terrace, Hamilton, ON L9B 1V2</p>		<p><b>Personal</b></p> <p>Widowed lady, 70 years old, would like pen pal, male, 65-75 years old. Write to File# 2628, c/o <i>Christian Courier</i>, 4-261 Martindale Road, St. Catharines, ON L2W 1A1.</p>

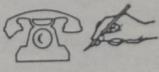
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## Classifieds


Obituaries	Obituaries	Obituaries	Job Opportunities	Teachers
<p>"For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God" (Eph. 2:8).</p> <p>On Sunday, April 9, 1995, the Lord called home our beloved mother, grandmother, and great-grandmother in her 93rd year.</p> <p><b>ANJE W. ANTONIDES-BIEWENGA</b></p> <p>Predeceased by husband, Johannes Antonides.</p> <p>Lovingly remembered by children: Stan &amp; Dorothy Antonides — Oakville; Harry &amp; Janet Antonides — Willowdale.</p> <p>Casey Antonides — Samia; Theresa Antonides — Toronto; George &amp; Jeanette Antonides — Putnam.</p> <p>Pauline &amp; Case Van Noord — Ingersoll.</p> <p>Margaret Antonides — Toronto.</p> <p>Inez &amp; Robert Vanderhill — Dorchester.</p> <p>Jayne Antonides — Toronto.</p> <p>21 grandchildren and 19 great-grandchildren.</p>	<p>Gone to be with the Lord, peacefully, at St. Joseph's Hospital, Guelph, Ont.</p> <p><b>PETER KLIMSTRA</b></p> <p>on Sunday, April 16, 1995, in his 90th year.</p> <p>Beloved husband of Jane VanderWerff.</p> <p>Loved father of: Jake &amp; Joanne Klimstra — Guelph; Bill &amp; Cindy Klimstra — Guelph; Hand &amp; Margaret Klimstra — Dundas.</p> <p>Predeceased by a son, Jan Klimstra.</p> <p>Loving grandfather of Alan, Jeff, Lenora, Emily, Paul, Celestine, Katie, Betsy, Eric, Mark, Chuck and Becky.</p> <p>Dear brother of Jan, Lieuwe and Bonne Klimstra.</p> <p>Predeceased by brothers Douwe and Taeke Klimstra.</p> <p>Funeral service was held at the First Chr. Ref. Church, Guelph, Ont., on Wednesday, April 19, 1995, at 11 a.m., with Rev. Jerry J. Hoytema officiating.</p> <p>Interment Woodlawn Cemetery, Guelph, Ont.</p>	<p>Jan. 4, 1909 - Feb. 7, 1995</p> <p>Into His loving arms the Lord took His child, our mother, grandmother and great-grandmother</p> <p><b>HENDRIKE W. VAN DER WAL</b></p> <p>on Tuesday, Feb. 7, 1995.</p> <p>At Samia General Hospital, Samia, Ont., following hip surgery she passed away, and now sings in heaven.</p> <p>Beloved and devoted wife of Taeke H. Van der Wal at R.R. #8, Watford.</p> <p>Faith inspiring mother, grandmother and great-grandmother of: Hyke (Hike) Taeke &amp; Ann VanderWal — Dalmeny, Sask.</p> <p>Leslie &amp; Darrian (Dennan), Sean, Kip</p> <p>Richard (Derk) &amp; Helena Van der Wal — Acton, Ont.</p> <p>Richard &amp; Charlene, Karen &amp; Jeff, Marianne &amp; Rick (fiance), Michelle, Ryan</p> <p>Bill (Willem) &amp; Dianne Van der Wal — Ede, the Neth.</p> <p>Jeff, Christy, Angela</p> <p>Sylvia Van der Wal — St. Thomas, Ont.</p> <p>Henry &amp; Nilda Van der Wal — Kerwood, Ont.</p> <p>Alexander</p> <p>Mark Van der Wal — Watford, Ont.</p> <p>Also survived by one brother, Kees Broekema, of Dalfsen, the Netherlands.</p> <p>Funeral service was held Friday, Feb. 10, 1995, at Forest Chr. Ref. Church, with burial in Warwick United Church cemetery, the Pastor Shawn Brix officiating.</p>	<p>The Ontario Alliance of Christian Schools is seeking a part-time individual with accounting and computer experience. Familiarity with ACCPAC and WordPerfect would be an asset. For further information contact the OACS office at (905) 648-2100. Send resume to:</p> <p><b>Director of Financial Services</b> Ontario Alliance of Christian Schools 777 Hwy 53 East Ancaster, ON L9K 1J4</p>	<p><b>BRESLAU, Ont.:</b> Woodland Chr. High School will have a part-time position in Guidance available for the 1995-96 school year. Interested applicants are encouraged to reply to:</p> <p><b>Gary VanArragon, Principal</b> Woodland Chr. High School R.R. #1 Breslau, ON N0B 1M0 (519) 648-2114 (phone) (519) 648-3402 (fax).</p>
<p>Kollumerpomp, Fr. Brampton, Ont. Sept. 29, 1914 - March 28, 1995</p> <p>Psalms 23</p> <p>The Lord is my Shepherd.</p> <p>Peacefully, the Lord took home</p> <p><b>DONALD (DOUKE) MARTIN DAMM</b></p> <p>Beloved husband of Harmke (Goere).</p> <p>Dear father of: Kathleen — predeceased in 1985; Peter &amp; Gerda — Chatham, Ont.; John &amp; Nellie — Tilbury, Ont.; Katie &amp; Danny — Cloverdale, B.C.; Gary &amp; Irene — Port Colborne, Ont.</p> <p>17 grandchildren and many great-grandchildren.</p> <p>Also survived by two brothers in the Niagara area and three brothers in the Netherlands.</p> <p>Funeral services were held on March 30, 1995, at the Ward Funeral Home in Brampton, Ont., followed by a memorial service at Holland Chr. Homes at 7900 McLaughlin Rd. S., Brampton, Ont., with Rev. J. Kuntz, officiating.</p>	<p>Niagara Falls, April 17, 1995</p> <p>"But as for me, by Thine abundant loving kindness I will enter Thy House, at Thy Holy Temple I will bow in reverence for Thee" (Ps.5:7). The God of all love called home His beloved child</p> <p><b>INEKE PARLEVLIET (nee BROUWER)</b></p> <p>bom Feb. 1, 1925, at Veenendaal, the Netherlands.</p> <p>She was the mother of five adopted children and treasured them as the greatest gift of God. She lived to be an example for the Love of God.</p> <p>Beloved mother of: Nick; Marguerite (Morse); Mike &amp; Arlene (Maloney); Annemarie; Ken &amp; Margaret (Murray); Grandmother of Joshua, Rachel and Andrew.</p> <p>Correspondence address: Annemarie Parlevliet, 5731 Arthur Street, Niagara Falls, ON L2E 3C3</p>	<p>Wierden, the Neth. Surrey, B.C. Mar. 25, 1917 - Apr. 6, 1995</p> <p>"Your rod and your staff, they comfort me" (Ps.23:4c).</p> <p>In full trust in his Lord and Savior,</p> <p><b>DICK HENRY VAN HARTEN</b></p> <p>was called into glory by the Lord at the age of 78.</p> <p>Beloved husband of Ann Van Harten.</p> <p>Father and grandfather of: Harry &amp; Karen Van Harten — Calgary, Alta.</p> <p>Dayna, Linda</p> <p>Dorothy &amp; Art Stuijvenberg — Calgary, Alta.</p> <p>Anya, Marcus</p> <p>Maria VanHarten — Surrey, B.C.</p> <p>Sidney Van Harten — Surrey, B.C.</p> <p>Helen &amp; Ted Binnema — Edmonton, Alta.</p> <p>Derek, Kathryn</p> <p>One brother and two sisters in the Netherlands, and one sister in South Africa.</p> <p>A memorial service took place at Surrey Chr. Ref. Church, Surrey, B.C., on April 11, 1995, Rev. Peter Brouwer officiating.</p> <p>Correspondence address: 10577-138A St., Surrey, BC V3T 4L2</p>	<p><b>Summer Job Market</b></p> <p>18-year-old female looking for full-time summer employment. Has experience in working with children, hoeing and picking cucumbers, but is willing to do much more. <b>Tamara Bosma, R.R. 5, Hagersville, ON N0A 1H0, (905) 768-3546.</b></p> <p>Gardening, parent relief, landscaping, office, tutoring, library — siblings, 16 and 20, have experience, will work hard. <b>David and Roxanne Rupke (905) 851-7636.</b></p>	<p><b>DUNNVILLE, Ont.:</b> Dunnville Chr. School invites applicants for the following positions for the 1995/96 school year. A position in the primary grade, one possible opening in the junior division. Strength in the area of music and Phys. Ed. would be an asset. All letters of application and resumes should be directed to:</p> <p><b>Richard VanEgmond</b> Dunnville Chr. School R.R.#1, Robinson Rd. Dunnville, ON N1A 2W1 Phone: (905) 774-5142</p>
<p>"How beautiful are the feet of them who preach the gospel of peace!" (Rom. 10:15).</p> <p>On April 13, 1995, our father</p> <p><b>REV. ABRAHAM BERTUS CORNELIUS HOFLAND</b></p> <p>peacefully went to be with his Lord. His beloved wife Annie, our mother, went before him.</p> <p>He is survived by his five children and their families:</p> <p>Ed &amp; Joanne — Blenheim, Ont.</p> <p>Jan &amp; Sylvia — Hillegom, the Neth.</p> <p>Bram &amp; Ineke — Apeldoorn, the Neth.</p> <p>Marianne &amp; Rien Den Otter — temporarily in Thailand, normally of Prinsbeek, the Neth.</p> <p>Bert &amp; Ate — Waterdown, Ont.</p> <p>15 grandchildren and four great-grandchildren.</p> <p>"Fear not for I have redeemed you; I have called you by name; you are mine.... You are precious and honored in my sight and I love you" (Is. 43:1-4).</p>	<p><b>Personal</b></p> <p><b>ONE TO ANOTHER</b></p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to:</p> <p><b>#302, 1502-2nd Ave. S.</b> <b>Lethbridge, AB T1J 4A2</b></p>	<p>Look for the special events page on page 6</p>	<p><b>Student</b> with theatre major, theology major, philosophy minor seeking employment in Hamilton, Toronto or elsewhere in Golden Horseshoe. I have: extensive computer experience; high research competence; solid writing/journalistic ability; good people skills. Experience includes: teaching assistant, tutor, researcher, writer/editor, data entry, sound technician, word processor, sales clerk. <b>Winston Neutel (905) 304-1138.</b></p>	<p><b>HOUSTON, B.C.:</b> Houston Chr. School is an expanding school that needs to fill the following position:</p> <p><b>PRINCIPAL/TEACHER</b></p> <p>Interested teachers are encouraged to contact the school:</p> <p><b>Houston Chr. School</b> Doyle Smiens, Principal Box 237 Houston, ON V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>
			<p><b>Teachers</b></p> <p></p> <p><b>BRAMPTON, Ont.:</b> John Knox Chr. School is inviting applications for a full-time position in the intermediate grades, as well as a 40% position in junior kindergarten. All interested in applying, please forward your application and resume to:</p> <p><b>Mr. I. Witteveen, Principal</b> John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (905) 451-3236 Fax: (905) 451-3448</p>	<p><b>MAPLE RIDGE, B.C.:</b> Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will also be implemented. We are now accepting applications for a possible primary teaching position for the 1995/96 school year. Please send resumes to:</p> <p><b>Rod Berg, Principal</b> Haney-Pitt Meadows Chr. School 12140 203rd St. Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 Fax: (604) 465-1685.</p> <p><b>OSHAWA, Ont.:</b> Immanuel Chr. School has a definite opening in the primary/junior area for 1995/96 and a possible opening for senior Kindergarten/junior Kindergarten (60%). Applicants should send resume, letter of application and statement of faith to:</p> <p><b>Stan Baker, Principal</b> Immanuel Chr. School 849 Rossland Road West Oshawa, ON L1H 7K4</p>



## Classifieds

Teachers	Teachers	Job Opportunities	Job Opportunities	Job Opportunities
<p><b>WOODBIDGE, Ont.:</b> Toronto Distr. Chr. High School has a position open in <b>English</b> Apply to: <b>Ren Siebenga, Principal</b> c/o Toronto Distr. Chr. High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 Phone: (905) 851-1772 or (416) 741-2273 Fax: (905) 851-9992</p>	<p><b>ST. CATHARINES, Ont.</b> Beacon Chr. High School requires an <b>ENGLISH TEACHER</b> in Grades 9-OAC for the 1995-96 school year. Send resume and statement of educational philosophy to: Ted Harris, Principal Beacon Chr. High School 2 O'Malley Drive St. Catharines, ON L2N 6N7</p>	<div style="text-align: center;"> <h2>International Executive Director</h2> <h3>Christian Reformed World Missions Committee (CRWM)</h3> <p>The Christian Reformed Church in North America is seeking applicants for the position of <b>CRWM International Executive Director</b>. This position is responsible for the administration of CRWM International, including all of its overseas mission, the co-ordination of CRWM Canada, and CRWM USA, with special responsibility for CRWM International. The successful candidate should be capable of providing visionary leadership in all aspects of the mission and ministries of CRWM. The qualified applicant must have demonstrated experience and training in missiology, theology, and organizational management. Working knowledge of the Christian Reformed Church and one or more of its mission fields, and membership in the Christian Reformed Church is required.</p> <p>A detailed job description is available upon request. For consideration, please submit by <b>July 1, 1995</b>, a copy of your resume and a letter stating your interest to:</p> <p style="text-align: center;"><b>Director of Personnel</b> <b>Christian Reformed Church in North America</b> <b>2850 Kalamazoo Ave., SE</b> <b>Grand Rapids, MI 40560-0500</b> <b>(616) 247-5881/FAX (616) 246-0834</b></p> </div>		
<p><b>Church News</b></p> <p><b>Christian Reformed Church</b></p> <p><b>Available for call:</b> — Classis Eastern Canada decided at its March meeting to declare Mr. H. Lloyd Burghart eligible for a call, after he successfully sustained an examination to be admitted to the Ministry of the Word in the CRC in North America via Church Order Art. 7. This decision was made with the concurrence of the synodical deputies. Classis Eastern Canada heartily recommends that churches consider him for a call. Mr. Burghart is currently working at the Seafarers Centre in Montreal, and may be contacted at: 4865-18 Cote Ste-Catherine, Montreal, QC H3W 1M4 Canada, phone (514) 739-3344. <b>James Kooistra, Stated Clerk.</b></p> <p><b>Calls received:</b> — to Listowel, Ont., Rev. Jack De Vries of Pickering, Ont.</p>	<p><b>WELLANDPORT, Ont.:</b> Wellandport Chr. School invites applications for a <b>full-time teacher aide</b> for the 1995-96 school year. Those with experience in special education and the ability to assist in developing and implementing learning strategies for developmentally and physically challenged students are encouraged to apply. For a detailed task description contact the school. Forward your applications and enquiries to:</p> <p style="text-align: center;"><b>William Thies</b> <b>Wellandport Chr. School</b> <b>R.R. 1</b> <b>Wellandport, ON L0R 2J0</b> <b>(905) 386-6272 (school)</b> <b>(905) 892-2155 (home)</b> Deadline for applications is <b>May 5, 1995.</b></p>	<div style="text-align: center;"> <h1>FROM COAST TO COAST</h1> </div>		
<p><b>Miscellaneous</b></p>	<p style="text-align: center;">  </p>	<div> <div> <p><b>ENGLISH RADIO:</b> <b>BRITISH COLUMBIA</b></p> <p>Burns Lake-CFLD ..... 9:15am 1400 Kitimat-CKTK ..... 8:30am 1230 Osoyoos-CJOR ..... 8:00 am 1490 Penticton-CKOR ..... 8:00 am 800 Port Alberni-CJAV ..... 7:00 pm 1240 Prince George-CIRX ..... 7:00am 94.3 Princeton-CIOR ..... 8:00 am 1400 Smithers-CFBV ..... 9:15am 1230 Summerland-CHOR ..... 8:00 am 1450 Vancouver-CJVB ..... 7:00 am 1470 Vancouver-IM ..... 7:00 am 103.3 Vernon-CJIB ..... 9:30pm 940</p> </div> <div> <p><b>ALBERTA</b></p> <p>Brooks-CKBR ..... 8:00am 1340 Edson-CJYR ..... 10:00am 970 Ft. McMurray-CJOK ..... 8:30 am 1230 High River-CHRB ..... 6:30am 1280 St. Albert-CHMA ..... 8:00 am 1200</p> </div> <div> <p><b>SASKATCHEWAN</b></p> <p>Estevan-CJBL ..... 8:00am 1280 Weyburn-CFBL ..... 8:00am 1190</p> </div> <div> <p><b>MANITOBA</b></p> <p>Altona-CFAM ..... 9:30am 950 Steinbach-CHSM ..... 9:30am 1250 Winnipeg-CJIS ..... 9:15am 810</p> </div> <div> <p><b>ONTARIO</b></p> <p>Atikokan-CFAK ..... 9:30am 1240</p> </div> <div> <p><b>NEW BRUNSWICK</b></p> <p>Newcastle-CFAN ..... 9:00am 790 Saint John-CHSJ ..... 9:30am 700</p> </div> <div> <p><b>PRINCE EDWARD ISLAND</b></p> <p>Charlottetown-CFCY ..... 7:00am 630</p> </div> <div> <p><b>QUEBEC</b></p> <p>Montreal-CFQR (fm) ..... 7:30am 92.5</p> </div> <div> <p><b>NOVA SCOTIA</b></p> <p>Digby-CKDY ..... 6:00am 1420 Kentville-CKEN ..... 8:30am 1490 Middleton-CKAD ..... 8:30am 1350 New Glasgow-CKEC ..... 7:30am 1320 Sydney-CJCB ..... 8:00am 1270 Weymouth-CKDY ..... 8:30am 103.1 Windsor-CFAB ..... 8:30am 1450</p> </div> <div> <p><b>FRENCH RADIO:</b> <i>Perspectives Réformées</i></p> <p><b>ONTARIO</b></p> <p>Cornwall-CFKX ..... 9:30am 1170 Timmins-CROL ..... 9:30am 620</p> <p><b>QUEBEC</b></p> <p>Montreal-CHRS ..... 8:00am 1090 Valleyfield-CFLV ..... 8:45am 1370</p> </div> <div> <p><b>TELEVISION:</b> <b>Faith 20-TV</b> (Monday to Friday)</p> <p>Ontario ..... 5:30am on the Global TV Network Check your local listings for cable outlets airing Faith 20.</p> <p><b>Vision-TV</b> (every Saturday)</p> <p>British Columbia ..... 4:00 &amp; 7:00pm Alberta ..... 5:00 &amp; 8:00pm Sask. &amp; Manitoba ..... 6:00 &amp; 9:00pm Ontario &amp; Quebec ..... 7:00 &amp; 10:00pm Nfld., N.B., N.S. &amp; P.E.I. 8:00 &amp; 11:00pm</p> </div> </div>		

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## Classifieds

## Miscellaneous

## Miscellaneous

## Job Opportunities

## Job Opportunities

## Job Opportunities

## University Campus Chaplain

The Campus Ministry Committee invites applications for the position of **University of Toronto Campus Chaplain** in downtown Toronto, Ont. The Campus Minister will seek to develop a communal Christian witness at a large secular university and encourage growth and unity of faith and learning. We invite qualified men or women, ordained or not-ordained, to apply as soon as possible to: **Jan de Koning**, 20 Crispin Crescent, Willowdale, ON M2R 2V7.

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The Seafarers Centre invites applications for the position of **Host Couple**. Applicants should be a married couple with the following qualifications: strong Christian commitment, desire to work in a mission setting, good ability to communicate (foreign language skills a plus). Position open **July 1, 1995**. Send resumes or inquiries to **Rev. Mike Winnowski**, 201 rue de la Commune West, Montreal, QC, H2Y 2C9 Canada, Phone: (514) 844-1476.

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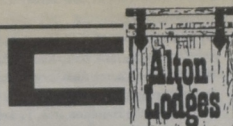
Canadian Foodgrains Bank is a church-related agency which collects grain donations from prairie farmers and delivers this to third-world destinations. Applications are invited for the position of **Prairie Grain Drive Co-ordinator**. Duties include organizing grain collections, recruiting local volunteers, liaising with grain companies and farm media, speaking to local church groups, inspiring grain donations, etc. Extensive travel will be required; the position is based in Winnipeg. An agricultural background, sales/marketing experience, commitment to the poor and hungry, and demonstrated interest in the underlying mission and motivation of the church agencies who own the Foodgrains Bank will be required. Experience in the third world would be an asset.



Applications are also invited for the **part-time Grain Drive Co-ordinators** based one each in Alberta and Saskatchewan. Working under the co-ordination of the Winnipeg office, these positions would be ideal for grain farmers interested in part-time work especially in the fall and winter months. Part-time co-ordinators work from their homes. Previous involvement with Canadian Foodgrains Bank would be an asset.

Apply to Canadian Foodgrains Bank, Box 767, Winnipeg, MB R3C 2L4  
or fax (204) 943-2597

Look for our  
Calendar of Events  
on page 18...



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## Miscellaneous

Summer Job  
Market

## Attention: All students

We know that many of you are thinking about summer jobs at this time.

As in previous years Christian Courier will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 26**.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note.

1) We will run your ad in four (4) consecutive issues of *Christian Courier*.

2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

3) In previous years we offered this service free of charge. Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5.00 x the number of weeks you wish us to run the ad (maximum \$20.00, GST incl.).

Good job hunting!

Stan de Jong  
Manager

To all alumni and former staff:

CHATHAM CHRISTIAN HIGH SCHOOL  
25th Anniversary Celebrations:

Friday, June 9, 1995

\* Nostalgia Evening, 8 p.m.

at the High School

Saturday, June 10, 1995

\* Open house 1:30-4:30 p.m.

at the High School

\* Anniversary service 7:30 p.m.

at St. Paul's Church

Call Wendy Horneman for further details

Phone/Fax (519) 352-9298



## Classifieds

Miscellaneous	Miscellaneous	Events	Events	Events
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*Sugar and Spice and Everything Nice...**Just what are little girls and boys made of?**"Same-gender parenting", with Mark and Alice Vandervennet at***Vive la Différence!****Gender Issues for Contemporary Christians****1995 Ontario Family Conference, August 4-7**

Presented by the Institute for Christian Studies.

Call ICS at (416) 979-2331 for more info.

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BC V2T 4W1Bus: (604) 853-7144 Fax: (604) 853-1839  
Res: (604) 854-1560*"Serving the Fraser Valley"***Calendar of Events**

**April 28** "Ontario Chr. High School Choir Festival" (350 voices) in concert, Dr. Robert Scholz, conductor, 8 p.m., London District Chr. High School, **London, Ont.** Tickets/info.: (519) 455-4360.

**April 29/30** "And your daughters shall prophesy" — celebrating the gift of voice, a conference of encouragement for women of the Chr. Ref. Church. Keynote address, workshops and workshop. Location: CRC, **Richmond Hill, Ont.** Conference registrar: Janet Suk Roukema. Info.: (905) 451-8240.

**April 29** Special meeting sponsored by "Christian Rainbows." Speaker: Dr. Wasserman, Senior Psychiatrist, Hamilton Psychiatric Hospital. For the families and friends of the long-term mentally ill. At 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, **Burlington/Waterdown, Ont.** Info.: (905) 639-1075 or 631-0307.

**April 30** Retirement of Rev. Jelle and Alice Nutma. Special service at 3 p.m., East CRC, Metcalfe St., **Strathroy, Ont.** Info.: (519) 245-0342.

**May 1** First of two recitals by Carolyn Stronks-Zeyl, Master of Flute Performance candidate, 8 p.m., Walter Hall, Edward Johnson Building U. of T., 80 Queen's Park, **Toronto, Ont.** Works by Bach, Ibert, Hanson, Reinecke and Hetu. Free admission!

**May 5** Organ/choir concert with Andre Knevel (organist) and the "Mattaniah Male Choir," 8 p.m., Chalmers United Church, **Woodstock, Ont.**

**May 6** Family Outreach — sponsored conference on alcoholism and other drug addictions. Speaker: Dr. Rich Grevenoged. At 9 a.m., Westmount CRC, **Strathroy, Ont.** Info./registration: (905) 679-6490.

**May 9** The famous Royal Dutch male chorus "Mastrechter Staar" performs at 8 p.m., Redeemer College, **Ancaster, Ont.** Hosted by the Ladies Auxiliary of the Dutch Canadian Legion, the concert is part of the 50th anniversary of the Liberation festivities in the Hamilton area. Tickets & Info.: Joyce Korthuis (905) 383-9477.

**May 10** "Convention 1995" of the Can. Fed. of Chr. Ref. Women, 10 a.m., Bingham's Park, 1380 Victoria St., N., **Kitchener, Ont.** Speakers: Rev. Ralph Koops and Herman de Jong. Music by Will Lammers (organ/piano) and the Smithville DCHS Choir, directed by Peter Bulthuis. Theme: "Liberated in Christ." Info: (905) 945-5335.

**May 11** Concert by "The Royal Male Choir Mastrechter Staar," 7:30 p.m., Alumni Hall, University of Western Ontario, **London, Ont.** Info. & tickets: (519) 631-9604.

**May 12** Concert by the "Pro Musica" choir (Ian Sadler, director), 8 p.m., Can. Ref. Church, 1225 Hwy. 5, **Burlington, Ont.** Info./tickets Marj Stieva (905) 632-1347.

**May 13** Seventh annual "Springfest," hosted by the Calvin Chr. School, from 8:30 a.m.-3 p.m., Dundas Community Centre, King & Market, **Dundas, Ont.** A fun day for the entire family! Admission free. Info.: (519) 647-2569.

**May 19-21** "Reformed Engaged Encounter," an opportunity for couples contemplating engagement or Christian marriage, at Crieff Hills Retreat Centre, **Guelph, Ont.** Info.: (905) 935-6875.

**May 20** Organ concert by Jennifer VanderVegte-Van Amerongen, 8 p.m., Can. Ref. Church, **Beamsville, Ont.** Freewill offering.

**June 4** Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster, Ont.**

**June 5** The "Royal Brass Quintet" in concert, 8 p.m., Redeemer College auditorium, **Ancaster, Ont.** Info./tickets (905) 648-2131.

**June 5-9** "Milk & Honey Summer Festival," a week-long festival of fun, fellowship and learning, at Redeemer College, **Ancaster, Ont.** Info. & registration: Janet Katerberg (905) 648-2131, ext. 225.

**June 8** Concert by the "Choir Besorah," sponsored by the "Evangelische Omroep," Hilversum, the Neth. At 8 p.m., Redeemer College auditorium, **Ancaster, Ont.** Info./tickets John VanderLaan (905) 648-6585, or at the door.

**June 12-15** "Four-Day Evening Walk" or "Avond Vierdaagse" at the Royal Botanical Gardens, 680 Plains Rd. W., **Burlington, Ont.** Choice of 5, 10 or 15 km walks. Medals issued upon completion of 20 km in total or more. Music, entertainment, etc. Info.: (905) 383-6319 or write P.O. Box 79554, Hamilton, ON L8T 5A2

**June 14** "Hollandse Dag" (the 26th), 10 a.m., Community Centre, **Moorefield, Ont.** Speaker: Rev. Martin D. Geleynse (Stratford). Bring your own lunch!

**June 21-24** An ICS/Dooyeweerd Centre/Redeemer-sponsored conference on "Antiquity and the Reformed Tradition," at Knox College, **Toronto, Ont.** Speakers: Dr. E.P. Meijering, Dr. Calvin Seerveld and Dr. Abraham Bos. Info.: ICS at (416) 979-2331, fax (416) 979-2332.

**July 1-2** 40th anniversary of CRC, **Charlottetown, PEI.** Info.: Audrey Masselink, fax (902) 892-5525.


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## The challenge for the RCA in Canada

Many of us in the Christian Reformed Church don't have much contact with our brothers and sisters in the Canadian branch of the Reformed Church in America (RCA). From Pioneer, the magazine of that church, come some thoughts about the precarious position of the RCA in our land and a challenge to those churches to examine themselves.

"The threat of RCA churches dying out in Canada is a gut-wrenching reality. Yet even more alarming than the decline in numbers of our denomination is the fundamental internal problem behind our numerical ailments. The passion which drove the fathers of our faith was so vital and full of new life not because of numbers, buildings or money but because their source was founded solidly on

*Preoccupied with the maintenance and growth of our denomination, we have compromised the real growth of the Body of Christ, which is eternal.*

God's purpose and will. We must ask ourselves: What is God's purpose for the church today in Canada? As a member what must I do to fulfil this calling?

"Somewhere along the line we have strayed from the very confessional standard which expressed lives so completely centred and dependent on God. The heart and core of our evangelical faith was lost in the wake of a more comfortable life. Churches and their members now seem more pressed by worldly success than by the challenges of God's Word. Preoccupied with the maintenance and growth of our denomination, we have compromised the real growth of the Body of Christ, which is eternal. When the internal matters of truly understanding God's Word and applying it to our lives and society are ignored, denominations become empty self-perpetuating traditions.

"Where is the soul of our churches?

"Have we challenged our

society with evangelical fervor by reaching out with the gospel message? Or have we strayed from deep faith and relying on God's Word and Spirit, being more concerned with maintenance and growth of a separatistic organization than with growth in souls? Let us learn from our past, recognizing that the church only exists where faith is exercised. Our success as a church in Canada will be based on the quality of our faith. The immigrant church of the fifties and sixties serves as a wonderful model of a mission where strong gospel preaching, fellowship and material help nurture a people of faith.

"Today our mission is radically different: we must bring the gospel to Canadians who have never heard it. We must challenge our own flock to grow and give in a way that is not just a matter of belonging to the Dutch-Canadian community. The comfort zone of ministering to traditional Dutch families has been broken. If we are to be the Church we must offer to our children, families, and communities the same gospel preaching, fellowship and material support as we did to the immigrants. If we don't, our churches will cease to be the true Church. Perhaps there are no longer cold immigrants arriving at the docks, but our communities are full of hungry, sick and needy people. We have family and neighbors sick with sin, spiritually starving without salvation. If our churches are to continue, we must regain the depth of faith which brought our churches into existence.

"We must offer a quality faith which can satisfy the deepest needs of our world; a faith which is bold enough to organize our lives around God; a faith which will not compromise Godly success in our souls for worldly success in numbers and style."

## Church press

Jacob Kuntz

## Views on the federal budget

Several church papers came, in their March issues, with a reflection on the merits (or non-merits) of the federal budget delivered in February by Canada's Minister of Finance. It is not possible to quote everything that was written, but it is very interesting to read some of the general conclusions.

Reformed Perspective (March issue) concluded its editorial "A Lost Opportunity" with these words:

"Christians will admit that the making of a country's budget involves responsible stewardship and I don't want to imply that the budget recently brought down represents a complete lack of such stewardship. The budget is a major turnaround in Liberal short-term fiscal policy. However, the financial management decisions that were made do not go far enough. The current level of spending cannot be supported by the next generation tomorrow. Only the interest on our debt will cost \$50 billion this year. We cannot afford to leave that legacy to our children.

"Had Mr. Martin set out tougher deficit-cutting targets in his budget, including a plan for a balanced budget by, say, 1997-98, the reactions of financial markets to that for example, would have been more positive.

"The Liberal budget is a beginning. However, the people of Canada were prepared for and asked for more. It was an opportunity for a responsible government to make headway towards getting Canada's spending habits under control. Sadly, it was a missed opportunity in that the government failed to seize the moment. We pray that it is not lost for good. A country is at stake."

*The United Church Observer had this to say:*

"Somehow our financial condition has become central to our lives. So it was with some relief when the federal government delivered a budget that will cut billions from our national debt. Something finally was being done to lower the debt and it didn't feel as though we would suffer directly. Our RRSP ceilings were only affected somewhat. We could even manage the gas price hike.

"But we're only beginning to understand the implications to our social structure. Over the next two to three years we'll see the real budget: threats to universal medicare, less federal presence, acceptance of a high unemployment rate, slow demolition of certain sustaining cultural links like the CBC, magazines, films, books, and — most worrying — a tightening of the pressures on those with the least resources: refugees, welfare recipients and children

born into poverty.

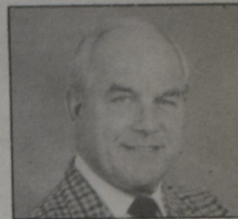
"We can't entirely blame this government. Cuts have to be made. We all expected too much in the past when money was easy and tomorrow seemed a long way off. Now that we're living with the results of overspending, we are in a budget-cutting mood. What mood will we be in five years from now?"

"Blind cutting is as bad as blind spending. If we don't have a clear vision of the kind of country we want to live in, we will get a country determined by financial pressures alone.

"Various church bodies issued concerned press releases after the federal budget, but there is a certain irony in all that. Most denominations are in a slash-for-survival position themselves.

"Maybe as a country and as a church we will only find out who we've become by looking

## quotes



at how we use our money. Our values will be there in our budget statement."

*In ChristianWeek of March 28 Dr. John H. Redekop summarized his findings under the title: "Budget '95: deficit juggernaut only slowed."*

"As a Christian Canadian I applauded the Liberal government for at least taking some meaningful steps to tackle the problem. How can anyone who really wants to help marginalized people in the long run not be grateful? Christian ethics does not allow us to remain silent as conditions develop which in massive ways threaten the most needy among us. Even so, I find myself greatly disappointed with the recent budget initiatives. The well-off corporate sector and the most wealthy Canadians still benefit unduly from government policies. And nothing, it seems, has been said about reducing the deficit to zero and then tackling the crippling debt.

"The deficit juggernaut has been slowed down, but it is still heading in the same suicidal direction. Programs of assistance for the needy are under a Damocles sword. And that's not acceptable. Canadian decision makers need to hear from Christian Canadians that this state of affairs is intolerable and that we insist on more vigorous policies to eliminate the deficit, to tackle the debt, and to retain decency and dignity for the needy."

*Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., and works part-time in Holland Christian Homes.*



## News

# Christian Reformed congregation merges color and traditions

**Bert Witvoet**

ETOBICOKE, Ont. — The worship services in Rehoboth Fellowship Christian Reformed Church will be a little more colorful and esthetically pleasing now that member Nell Ottevanger and her group have produced the pulpit and lectern cloths (antependia) designed by Ottevanger. The cloths "enhance the feeling of continuity and 'God with us' during the year," says a dedication pamphlet of March 5, 1995.

The designs and colors match the various events and seasons of the church calendar. There are also special cloths for weddings, funerals and installation of officebearers.

The designs have a continuity as the gold outlined cross in the background is repeated in each hanging. The lectern cloths are smaller in size but identical in color and will carry the gold-outlined cross without such symbols as the Christ monogram, a star, fish and bread and crown of thorns,



COURTESY JOHN TENYENHUIS

Nell Ottevanger displays some of the hangings.

which are featured in the pulpit hangings.

Ottevanger has been part of a group in Rehoboth Fellowship

that has over the year "provided wonderful banners that captivate in color and artistic shape something of the seasons that

we celebrate in church," says pastor John Tenyenhuis.

"We are increasingly becoming aware that there are many

Christian worship traditions and that in the modern church these traditions can converge to provide for us great depth and variety of worship experiences," he adds.

## News Digest

### Manuscripts stolen from Samaritan synagogue

JERUSALEM, Israel (EP) — Manuscripts stolen from an ancient synagogue in the West Bank have shaken the Samaritan community to which they belonged. Black flags hanging from the rooftops show mourning over the loss of the documents.

Two copies of the Samaritan Bible, written on sheepskin, were stolen from the synagogue in the town of Nablus, where the around 500-member strong Samaritan community makes its home. Samaritans note that because of their historical and religious significance, the documents are invaluable. Police say that the manuscripts are worth about \$850,000. Other sources state that the documents may be worth as much as \$3 million apiece.

Palestinian Muslim and Christian leaders joined with the Samaritans in offering a \$13,000 reward for the return of the documents. PLO leader Yasser Arafat ordered PLO activists to help Samaritans find the thieves and the documents.

One of the documents, a 25-yard religious scroll, dates from the 13th century, and the other, a 400-page Bible, is around 500 years old. The Samaritan Bible contains only the Pentateuch, the first five books of the Bible, which is the portion of Scripture that they follow.

The Samaritans observe some Jewish rituals, although they broke from Judaism in the 8th century B.C. They live above the Palestinian city of Nablus on Mount Gerizim, which they regard as a holy place.

## Postal piety postpones publication of pictures



**Bert Witvoet**

ABBOTSFORD, B.C. — Last week CC carried a report by James Kwantes on the phenomenal growth of the Abbotsford Christian School and on the construction of a \$4.5 million secondary school expansion and renovation. The

pictures for that story did not reach us in time because of the Good Friday and Easter weekend disruption of postal services (it's nice to know our posties go to church on Good Friday and Easter Monday). However, we did not want to miss the opportunity to share a

few shots of the groundbreaking ceremony with our readers.

The first picture shows some students laying blocks (without mortar) and the second picture features the shovel crew consisting of (from l. to r.) Art Kastelein, building committee chair; Dwight Moody, high

school principal; Gerrit Stolte, oldest former board chair; George Ferguson, Abbotsford mayor; Jack Van Dyke, board chair.